

Stendy me in thy Prime

Death hath his End, I have not so.



Bury Death and weary Time.

The Glasse doth Runne, and Time doth Goe,

Stendy me in thy Prime

Death hath his End, I have not so.



Bury Death and weary Time.

The Glasse doth Runne, and Time doth Goe,

11-52.
EUROPAE SPECULUM.
OR,
A VIEW OR
SURVEY OF THE
STATE OF RELI-
GION IN THE
Westerne parts of
the world.

Wherein the Romane Reli-
gion, and the pregnant policies
of the Church of Rome
to support the same, are
notably displayed: with
some other memora-
ble discoveries and
Commemorations.

Published according to the Au-
thors originall Copie, and ac-
knowledged by him for a true
Copie.

Multum dinque desideratum.

Printed at London by T. Cotes for Mi-
chael Sparks, dwelling at the blue
Bible in Greene Arber. 1638.



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The well meaning publisher hereof to the understanding Reader of what rancke or degree soever.



Hereas not many yeares past, there was published in Print, a Treatise entitled, A Relation of Religion of the Westerne parts of the World, without name or Author, yet generally and curraply passing under the name of the learned and worthy Gentleman Sir Edwin Sandys Knight; Know all men by these presence that the same Booke was but but a spurious stolne Copy, in part epitomized, in part

To the Reader. /

amplified, and throughout most shamefully falsified and false Printed, from the Authours Originall. In so much that the same Knight was infinitely wronged thereby: and as soone as it came to his knowledg, that such a thing was Printed and passed under his name, he caused it (though somewhat late, when it seemes, two impressions were for the most part vented) to be prohibited by Authority: and as I have heard, as many as could be recovered, to be deservedly burnt, with power also to punish the Printers: And yet, nevertheless, since that time there hath beene another Impression of the same stolne into the world. Now those so adulterate Copies being scattered abroad; and in the hands of some men I (yet studious of the truth, and a lover of my Country; and having obtained by a direct meanes, of a deare friend, a perfect Copy, verbatim transcribed from the Authours Originall,

To the Reader.

ginnall, and legitimate one, of his own hand-writing have thought good to publish it unto the world; first, for the good of the Church, secondly, the glory of our English Nation, thirdly, for the fame of the ingenuous, and ingenious and acute Author, a Gentleman, who deserved right well of his Country: And lastly, that the world may be no longer deprived of so rare a Iewel, in its owne lustre, nor abused by the other Counterfeit one, before named.

I cannot see how any should be offended hereat, but such as are sworne slaves to their Lord God the Pope, whose Romane kingdome, and Babylonian tottering tower, hath such a blow given it hereby, as I know but few of such force; and not many such blowes more, will make the same kingdome and tower fall downe to the ground, with utter desolation.

Vale in Christo,
& fruere.



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heads (which may serve in stead
of Chapters) contained in
this Treatise.

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Of their Liturgies.

Of their Government.

*Of their liues, and of the Musco-
vites.*

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Churches Reformed.*

FINIS.

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A
VIEW OR SVR-
VEY OF THE STATE
OF RELIGION IN THE
Westerne parts of the World.
Anno, 1599.

TO THE MOST REVEREND
FATHER IN CHRIST, I HON
WHITGIFT ARCH-B. OF
CANTERBURY.

MY singular good Lord.
Having finished now al-
most my intended course
of travell, and drawing
withall towards the expi-
ration of the time prafined thereto:
comming to cast up as it were the
short accounts of my labours, employ-
ed chiefly (as was from the first my
prin-

principall desien) in viewing the
STATE OF RELIGION in these
 Westerne parts of the World and the
 divided factions and professions there-
 of; with their differences in matter of
 Faith, in the Exercises of Religion, in
 Government ecclesiasticall, and in Life
 and conversation: what vertues in
 each kind eminent, what eminent
 defects, moreover in what termes of
 opposition or correspondence each
 stands with other, what probabilities,
 what policies, what hopes, what jea-
 lousies, are found in each part for the
 advancing thereof; and finally, what
 possibility and good meanes of uni-
 ting at leastwise the severall bran-
 ches of the Reformed Professours;
 if unity universall be more to be desired
 than hoped, in such bitternesse of
 Y mindes, and equality of forces, as
 leaveth on neither side either dispositi-
 X on to yeeld; or doubt to be vanquish-
 ed. In the midst of these thoughts the
 great place which your Grace holdeth
 in our Church and Common-wealth
 next under her Majesty, did advise me
 in duty, as great worthinesse joyned
 with favour towards my selfe in parti-
 cular

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ular did presse me, in humble and ser-
viceable affection to yeild unto your
Grace some account of those my tra-
vels in that kind; not intending to de-
liver a full report of all those points,
which would too much exceed the pro-
portion of any Letter to write, and per-
haps of your Graces leasure also to
read; but restraining my selfe chiefe-
ly to such parts and places, as may seem
most necessary for our Country to be
knowne, and give your Grace also in
likelihood most content in recognizing
them.

THE

THE *Romane Religion*, which of all
 other Christians, I suppose to have
 most manifoldly declined and degene-
 rated from the truth and purity of that
 divine Originall, once so wel published
 and placed amongst them; as having in
 those middle times, when there were
 none to controll them, light into the
 hands and handling of such men as
 made their greatnesse, wealth, and ho-
 nour, the very rules whereby to square
 out the Canons of Faith, and then set
 Clerkes on worke to devise arguments
 to uphold them, seemes notwithstanding
 at this day not so corrupt in the
 very doctrine, as in Schooles they de-
 liver it, and publish it in their writings;
 where manifold oppositions doth hold
 them in awe, and hath caused them to
 refine it; as it is in the practise there-
 of, and in their usage among them-
 selves; wherein they are as crosse in
 a manner as ever: so that sundry
 whom the reading of their Bookes
 hath allured, the view of their Churches
 hath averted from their par-
 ty.

For to omit the endlesse multitude
 of *Superstitions* and *Ceremonies* e-
 nough

nough to take up a great part of a mans
 life to gaze on and to peruse; being
 neither uniforme in all places, as some
 would pretend, but different in divers
 Countries: an huge sort of them are so
 childish, also and unsavory, that as they
 argue great sillinesse and rawnesse in
 their inventors, so can they naturally
 bring no other than disgrace and con-
 tempt to those exercises of Religion,
 wherein they are stirring. XX

And to restraine my selfe in this part
 especially to *Italy*, where the Ro-
 mane Religion doth principally flou-
 rish; the Communicating Divine Ho-
 nour to *Saints and Angels*, by building
 Churches, erecting Altars, commen-
 ding prayers, addresting vows unto
 them; by worshipping their Images;
 going in Pilgrimage to their Reliques,
 attributing all kinde of miracles both to
 the one and other; hath wrought this
 generall effect in those parts, that men
 have more affiance and assume unto
 them a greater conceit of comfort in
 the patronage of the Creatures and ser-
 vants of God, than of God himselfe.
 the Prince and Creatour. And touch-
 ing the blessed Virgin, the case is cleere
 that

that howsoever their doctrine in Schooles be otherwise, yet in all kinde of outward actions, the Honour which they doe her, is double for the most

XX part unto that which they doe our Saviour: where one doth professe himselfe a *Devoto* or peculiar servant of our Lord; whole townes sometimes, as *Siena* by name, are the *Devoti* of our Lady.

X The stateliest Churches are hers lightly, and in Churches, hers the fairest
 X Altars; where one prayeth before the
 XX Crucifix, two before her Image, where one voweth to Christ, tenne vow unto her; and not so much to her selfe, as
 X to some peculiar Image, which for some select vertue or grace, together
 XX with greater power of operation of miracles they chiefly serve, as the glorious Lady of *Loretto*, the devout Lady of *Rome*, the miraculous Lady of *Provenzano*, the *Annunciata* of *Florence*; whose Churches are so stuffed with vowed presents and memories, that they are faine to hang their Cloysters also and Churchyards with them. Then as their vowes are, such are their pilgrimages. And to nourish this humour;

mour; for one miracle reported to be wrought by the Crucifix, not so few perhaps as an hundred are voiced up on those other Images. Yea their Devils in exorcisme are also taught (for who can thinke otherwise?) to endure the conjuring on them by the name of God and the Trinity, without trouble or motion, but at the naming of our Lady to tesse and torment, as feeling now a new force of an unresistable power. Neither will I omit this no lesse certaine, though lesse apparent; where one fasts on Friday, which they account our Lords day in devotion to him; many fast the Saturday; which there they count our Ladaies day; and in devotion to her. In all which the people doe but follow their guides, who as in the admeasuring of devotions by tale on beads, they string up ten salutations of our Lady to one of our Lords Prayers, so themselves also in thier Sermons make their entrance with an *Ave Mary*; yea and the solempnest divine honor which I see in those parts, and which being well used were to be highly renowned and

and recommended to the imitation of all worthy Christians; namely, that thrice a day, at sunne-rise, at noone, and sunne-set, upon the ringing of a bell, all men in what place soever they be, whether, Field, Street, or Market, kneele downe and send up their united devotions to the high Court, of the world: This honour is by them intended chiefly to our Lady; and the devotion advised is the *Ave Mary*, and the Bell which rings to it hath also that name. And lastly, their cheife Preachers doe teach in Pulpit, that the Church doth very well whatsoever is found in Scripture spoken of Christ the Sonne of God, to apply it to our Lady also, being the daughter of God: that it is the opinion of a learned man and not contrary to the Catholicke Faith, that though *Adam* had not sinned, yet Christ should have beene incarnate to doe our Lady honour; that all the Angels and Saints of Heaven are vassals unto them both, and cast downe their crownes at the feete of both, and present mens supplications kneeling unto both; that our bond of duty and

thank-

thankfulnesse must needes bee exceeding to her; seeing it may be said after a sort, that man is more advanced in her than in Christ himselfe, seeing in Christ the nature of Man is exalted onely, in our Lady, the very person also, which Christ hath not; Finally, that nothing Passeth in Heaven without her expresse consent, that the stile of that Court is *Placet Domina*: yea they are taught that matters of Iustice come more properly from him, and expeditions of Grace from her; and that some rare holy men have seene in vision, that certaine whom Christ would have condemned, yet in regard they were her servants, by her intercession have beene absolved: so that no man neede merveile, if this doctrine and practise have diverted the principall streames of affiance and love, from him, who had the onely right unto them; and turned them upon those, unto whom neither so great honour is due, nor so undue honour can be acceptable.

Their *Liturgies* being not understood by the people, are not able to hold them with

with any spirituall content. For supply
 wherof they confine them to the cham-
 ming of their beads in the meane sea-
 son: which being so unfavory a food
 as it is (and they use it accordingly)
 when they are weary of it, they enter-
 taine the rest of the time with talke
 and mirth, (which the Priests also
 themselves at their leasure forbear
 not,) not forgetting yet to shew de-
 votion at certaine pauses by Spirits,
 wherein their outward gestures are de-
 cent, reverent, significant. Howbeit
 suppose in generall I may truely say,
 that the Romane Catholikes are the
 most irreverent and wandring at Di-
 vine Service that a man shall see any
 where, (the Iewes only excepted, who
 are in that kinde in all places incredibly
 intollerable:) though on the other side
 that honour is to be yeilded the *Italian*
 Nation, that he is naturally not unde-
 vout, were his devotion well guided
 and duely cherished, and not starved
 and quenched in the darke myst of
 language, where he neither understan-
 deth what is said to him, nor yet what
 himselfe saith.

The

The best part of their exercises of Religion are their Sermons: wherein much good matter both of faith and piety is eloquently delivered, by men surely of wonderfull zeale and Spirit, if their interiour fervour be correspondent to their outward vehemence. Howbeit they are sometimes mingled with so palpable vanity, that besides other poverties, as forced allegories and unnaturall interpretations, where- in they are frequent; even those Legends of Saints and tales at which children with us would smile; are there solemnly historized in their Cathedral Pulpits. But certainly what religiousnesse soever is in the peoples mindes, may wholly or chiefly be attributed to their Sermons, whereto the better disposed people doe very diligently resort: their Service being no other than as a lampe put out, which bringing no light at all to the understanding, can neither bring any true warmth to the affection, the one being inseparable from the other: and were it not that their musicke, per- games and rich sights, did hold the outward senses, with their naturall

delight; surely it could not be but either abandoned for their fruitlesse, or onely upon feare and constraint frequented.

This one thing I cannot but highly commend in that sort and order: they spare nothing that either **Cost** can performe in Enriching, or skill in **Adorning the Temples** of God, or to set out his service with the greatest pompe and magnificency that can be devised, wherein notwithstanding it were to be wished that some discreeter men had beene the contrivers and Masters of their **Ceremonies**, to have affected in them more statelinesse, reverence and devotion, and to have avoyded that Fryerly busie basenesse and childishnesse which is now in them predominant. And although I am not ignorant that many men well reputed have embraced the thrifty opinion of that Disciple, who thought all to be wasted that was bestowed on Christ in that sort, and that it were much better employed upon him in the poore, yet with an eye perhaps that themselves would be his quarter Almoners: notwithstanding I must confesse, it could

never sincke into my heart, that in proportion of reason, the allowance for the furnishing out of the Service of God should be measured by the skant and strict rule of meere necessity, (a proportion so low, that nature to other most bountifull, in matters of necessity hath not failed no not the most un noble Creatures in the world;) and that for our selves no measure of heaping, but the most wee can get; no rule of expence but to the utmost pompe we list; or that God himselfe had enriched this lower part of the World with such wonderfull variety of things beautifull and glorious, that they might serve onely to the pampering up of mortall man in his pride; and that the service of the high Creator Lord and Giver, (the outward glory of whose higher palace may appeare by the very lamps which wee see so farre off burning so gloriously in it) onely the simpler, baser, cheaper, lesse noble, lesse beautifull, lesse glorious things should be employed: especially seeing even as in Princes Courts, so in the service of God also, this outward state and glory being well disposed.

fed, doth engender, quicken, encrease and nourish, the inward reverence and respectfull devotion which is due unto so soveraigne Majestie and power, which those whom the use thereof cannot perswade so, would easily by the want of it bee forced to confesse. For which cause I must crave to bee excused by them herein, if in zeale of the Honour of the common Lord of all, I choose rather to commend the verue of an enemy, than to flatter the vice or imbecillitie of a friend.

But to returne to the Church of *Rome*, and to come to the consideration of their **Penance and Confession**, out of which so great good is promised to the World, and the want whereof is so much upbraided to their opposites: I must confesse, I brought with mee this perswasion and expectation, that surely in reason and very course of nature, this must needes bee a very great restraint to wickednesse, a great meanes to bring men to integritie and perfection; when a man shall as it were daily survey his actions and affections, censure with greefe, confesse with shame, cure by counsell, expiate with
punish-

punishment, extinguish with firme intent never to returne to the like againe, whatsoever hath defiled or stained his soule. Neither doubt I but it had this fruit in the first institution, and hath also with many at this day; yea and might have beene perhaps better restored in Reformed Churches to his primitive sinceritie, than utterly abolished, as in most places it is. Notwithstanding, having diligently searched into the menaging thereof in those parts, I finde that as all things whereof humane imbecillitie hath the Custodie and government, in time (decaying by unsensible degrees) fall away from their first perfection and puritie, and gather much soyle and drosse in using; so this as much as any thing.

For this point of their Religion, which in outward shew carrieth a face of severity and discipline, is become of all other most remisse and pleasant, and of greatest content even to the dissoluteest minds, the matter being growne with the common sort to this open reckoning; What neede we re-fraine so fearefully from sinne, God

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having

having provided so ready a meanes to be rid of it when we list againe? Yea, and the worser sort will say, when we have sinned wee must confesse; and when wee have confessed wee must sinne againe, that we may also confesse againe, and withall make worke for new Indulgences and Iubilics: making accompt of Confession as professed drunkards of Vomiting: Yea I have knowne of those that carry a show of very devout persons, who by their owne report, to excuse their acquaintance in matters criminall, have wittingly perjured themselves in judgment; onely presuming of this present and easie remedy of Confession: and other of more than ordinary note among them, who when their time of confession was at hand, would then venture on those actions which before they trembled; as presuming to surfet by reason of neighbourhood with the Physitian: which Physitian also himselfe is perhaps more often infected by the noysome diseases which his patient discloseth, than the patient any way bettered by the counsell which the Physitian giveth; though
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this should be the very principall ver-
 tue of that act. But this must be gran-
 ted to be the fault of the people : yea
 a generall fault it is, and current with
 small controulment.

Howbeit neither are the Priests or
 Pope to bee more excused perhaps in
 their parts. The Priests will tell the
 penitents that God is mercifull ; that
 what sinne soever a man committeth,
 so long as he continueth in the Church,
 and is not a **Lutheran**, there is good
 remedy for him. And for Penance, it
 consisteth ordinarily, but in **Ave-Ma-
 ries** and **Pater Nosters**, with some
 easie almes to them that are able, and
 some little fasting to such as are wil-
 ling ; yea I have knowne, when the
 penance for horrible and often blasphemie,
 besides much other leudnesse, hath
 beene no other than the bare saying of
 their beads thrice over ; a matter of
 some houres muttering, and which in
Italy they dispatch also as they goe in
 the streets, or rid businesse at home ; ma-
 king no other of it, than as it is, two
 lippes and one fingers worke. But
 were the penance which the Priests
 enioyne never so hard and sharpe, the

holy Fathers plenarie pardon sweep
 all away at a blow. Now of these they
 have graunted (and this man especi-
 ally) so huge a number, that I weene
 there are few Churches of note in
Italy, which have not purchased or
 procured a perpetuall plenarie Indul-
 gence; by vertue whereof, whosoever
 at certaine set yearly dayes, being
 confest, and having communicated, (or
 as in some pardons, having intent one-
 ly to confesse and communicate in time
 convenient) powers out his devotions
 before some altar in that Church, and
 extends his hand in almes to the be-
 hoofe thereof, (which clause in all
 former graunts was expressed, but is
 now left out for avoyding of scandall,
 but still understood and practised ac-
 cordingly) hath forthwith free remis-
 sion of all sinne and punishment. Yea
 if the worst fall out, that a man be so
 negligent as to drop into Purgatorie,
 at the time of his decease, (which but
 by very supine negligence can hardly
 happen:) Yet few Cities are there
 wherein there are not one or two Al-
 tars priviledged *Pro defunctis*, where
 for every Masse sayd a soule is delive:

red:

red: and so great multitude of Artizans
 must needs make their ware cheape.
 I will not here warble long upon this
 untuneable harsh string, neither will
 mention perhaps the fortieth part of
 what I have seene, much lesse will I
 now rake up old rustie stuffe out of the
 dead dust and darkenesse wherein time
 and shame hath suffered it to rest:
 Onely for example sake, and for veri-
 fying of what I have said, I will set
 downe some of that which is in use at
 this day, which is printed on their
 Church-doores and proclaimed in their
 Pulpits.

In the *Cremittane at Padova*, their
 Preachers very solemnly publish a
 grant of plenary Indulgence from
 Baptisme to the last confession, with
 twentie eight thousand yeares over for
 the time ensuing. The pardon of *Alexander the first* for thirtie thousand
 yeares, to whomsoever before the Altar
 of our Lady, with Christ and her Mo-
 ther, shall say a peculiar Ave, impor-
 ting that our Lady was conceived
 without sinne, is Printed a new in
Italy, and pictured in fairest sort. But
 these are for short times. At the

pulchre of Christ in *Venice*, a stately re-
 presentation, whereon is written, *Hic*
scriptum est corpus Domini nostri Iesu
Christi, (yet inferring no reall presence
 thereby, as I take it) with verses an-
 nexed of *Conditur hoc tumulo*; there
 hanging in a Printed table a prayer of
 S. *Austine*, a very good one indeede
 with Indulgence for fourescore and
 two thousand yeares, granted from
Boniface the eighth, and confirmed by
Benedict the eleventh, to whosoever
 shall say it, and that for every day *toties*
quoties; which yet is somewhat worth
 that in a few dayes a man provide for
 whole million of Worlds, if they dis-
 last no longer than this hath done hi-
 therto. In Saint *Francis Church* at
Padova I heard a Reverend Father
 preach at large the holy History of the
 divine pardon of *Sisa. Ab omni culpa*
papa, granted by Christ in person at our
 Ladies suit unto Saint *Francis*, extended
 to all such as being confest, and having
 communicated should pray in Saint
Francis Church there of *Santa Maria*
de gli Angeli; yet sending him for or-
 der sake to his Vicar *Pope Honorius*
 that then was to passe it, with many
 other

other re-appearitions and delectable
 strange accidents of solace and content
 to the pleasant minded beleivers :
 Which Pardon is since enlarged by
Sixtus Quartus and *Quintus* (who both
 were *Franciscans*) to all lay brethren
 and sisters that weare *S. Francis Cord*
on in what place soever. But to leave
 these Antiquities, and not to enlarge in
 Moderne grants, but to reſtraine to one
 Pope of renowned fresh memorie even
Gregory the thirteenth, and ſome few of
 his Graces, he hath granted to the *Car-*
mine at *Siena* for every Maſſe ſaid there
 at the Altar of the Crucifix, the delive-
 rie of a ſoule out of Purgatorie whoſe
 they liſt, the like to many other. To
 the *Carmine* at *Padova* more liberally
 to every one that ſhall ſay ſeven *Aves*
 and ſeven *Water poſſers* before one of
 their Altars on the anniverſarie *Wed-*
neſday in *Eaſter wecke*, or elſe kiſſe the
 ground before the Altar of the bleſſed
 Sacrament with the uſuall prayers for
 exaltation of the Church, extirpation
 of Herſie, and unitie of Chriſtian
 Princes, both plenary Indulgence for
 himſelfe and the delivery of what
 friends ſoule out of Purgatorie he plea-
 ſeth

seth. To the Fraternitie of the Altar
of the Conception of our Lady in the
Duomo or Cathedrall Church at *Pa-*
dova, confessing and communicating at
their entrie to that societie, full re-
mission of their sinnes at the houre of
their death, naming Jesus with their
mouth, (or if they cannot) with their
Heart. The like ordinary granted to
other Fraternities. To every Priest so
often as he shall say five printed lines,
importing that hee will offer up the
precious body of our Saviour, so ma-
ny fiftie yeare pardons. Yet will I
mention one also of the grants of
this Pope, among other innumerable,
namely to the Friars and lay Frater-
nitie of both Sexes of the *Carminè* at *Si-*
ena; for every time they are present at
their solemne Processions, plenarie In-
dulgence for all sins past & 7. yeares &
7. *Quadragesimæ* or 40. daies over in store
for the time to come and this for ever
with extent of like grace to all other
that with their presence shall honour
those Processions, but to last for them
no longer than the yeare of Jubile.
Now besides these and infinite other
of this stile, there are Indulgences more
free

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ce, and lesse restrained either for time,
 place, or dutie to gaine them: By grant
 from Pope *John* the xxth. every inclin-
 ing of the head at the naming of *Iesus*
 gets 20. yeares pardon: a matter in *Italy*
 so not this day unpractised. And to
 grace that Ceremony the more, I have
 heard sundry of their renowned Di-
 vines teach in Pulpit; that Christ him-
 selfe on the Crosse bowed his head on
 the right side, to reverence his owne
 Name which was written over it. All
 Altars of Station (which are in very
 great number) have their perpetuall
 Indulgences indifferent for all times.
 Sundry crosses engraven on the pave-
 ments of their Churches, have Indul-
 gence annexed for every time they are
 kist, w^{ch} is so often by the devouter sex,
 that the hard marble is worne with it.
 The third and fourth Masse (as they
 say) of every Priest, is a preservative or
 ransome of his Parents from Purgato-
 rie, yea though they should be sung
 without such intention: which causeth
 many wary men that would be sure
 from Purgatory, to make some one or
 other of their sonnes a Priest alwayes.

The saying of the Beades over with a
 medall

medall or other trinket of the Popes
 Benediction appendant, gets plenary
 Indulgence, and delivers what soul
 out of Purgatorie one pleaseth: and it
 lawfull for one to substitute any other
 medall in place of those blessed ones
 which shall have like force with them.
 A clause of consideration, and which
 serveth at this day more turnes than
 one, and theirs especially which passe
 over Sea with double danger. All
 which with many other like helpes
 considered; I must confesse for my
 part I am farre from their understand-
 ing, who blaze so much the severitie
 of the Romaine Religion; unlesse we
 account that a streit inclosure, which
 hath a multitude of posternes continu-
 ally open, to let false people in and
 out, day and night at their pleasure:
 and rather incline to a contrary con-
 cept, that presupposing the truth of
 their doctrine as it is practised, for a
 man that were desirous to save his
 Soule at his dying day, and yet denying
 his Body no wicked pleasure in his
 life time, no such Church as that of
 Rome, no such Countrey as *Italy*.

For I must speake also somewhat of
 their

their Life and Conuersation, but as briefly as may be; being a theme I take very small delight to handle, neither being of any great profit to be knowne. And yet is it knowne sufficiently to all men, and too much to some, who not content to sport themselves with all Italian impurities, proceed on to empoysen their country also at their returne thither: that wee neede not marvell if those rarer Villanies which our Auncestours never dreamed of, doe now grow frequent; and such men whom they would have swept out of the streets of their Cities, as the noysome disgrace and dishonour of them, and confined to a Dungeon or other desolate habitation, doe vaunt themselves now, and with no meane applause, for the onely gallants and worthy spirits of the World.

But to touch so many of their lives in *Italy* as shall bee necessarie for this purpose, and rather indeed the causes than the effects themselves: it is not to be marvelled, if the glorie of their Religion consisting most in outward shewes, and the exquisitenesse in an infinity of intricate dumbe Ceremonies;
if

if their devotions being not seasoned with understanding requisite, but prized more by tale than by weight or zeale; if as the vertue of their Sacraments, so their acts of Pietie, being placed more in the very massie materialitie of the outward worke, than in the puritie of the heart from which they proccede: It is not, I say, to be marvelled though the fruits also of conversation bee like unto those root, rather such as may yeeld some reasonable outward obedience to Lawes, than approve the inward integritie and sinceritie of that fountaine from which they issue.

For although in their civill carriage one towards another, they have especiall good vertues well worth the imitating, being a people for the most part of a grave and stayed behaviour, very respective and courteous, not curious or meddling in other mens matters, besides that ancient frugalitie in dyet and all things not durable, which to their great ease and benefit they still retaine; and there bee also among them as in all other places, some men of excellent and rare perfection:

season : yet can it not be dissembled ;
 but that generally, the whole Coun-
 try is strangely overflowne and over-
 borne with wickednesse, with filthi-
 nesse of speech, with beastlinesse of
 actions; both Governours and Subjects,
 both *Poietts* and *Friers*, each striving
 it were with other in an impudent-
 nesse therein ; even so farre forth, that
 what elsewhere would not be tolera-
 ted, is there in high honour ; what in
 some other places even a loose person
 would be ashamed to confesse, their
 Priests and Friers refraine not openly
 to practise. Yea if any man forbear
 the like, they finde it very strange and
 hold integritie for little better than fil-
 nesse or abjectnesse. I cannot here
 forget the saying of an Italian Gentle-
 man of very good qualitie, but in fa-
 ction Spanish, at my first entry into
Italy ; namely, that the Italians were
 excellent men but for three faults they
 had : In their lusts they were unnatu-
 ral ; their malice was unappeasable ;
 and they deceived the whole world :
 whereto as for rare Corallaries in those
 faculties, he might have truely adied,
 they spend more upon others than
 upon

upon themselves ; they blasphemè
ner than sweare, and murther more
than they revile or slander.

Notwithstanding, this testimony
yeeld not onely willingly but gladly
them, (for what joy could it be, wh
greefe ought it not be, to the heart of
ny man, to see men fall irrecoverably
from the love and lawes of the Crea
tour ?) that at one time of the year
namely, at **Lent**, they are much refo
med ; no such blaspheming nor dy
tie speaking as before ; their vanitie
of all sorts layd reasonably aside
their pleasures abandoned ; their ap
parrell, their dyet, and all thing
else composed to austeritie and stat
of penetence : they have daily the
their preaching, with collection of
almes, whereto all men resort : and to
judge of them by the outward shew
they seeme generally to have very
great remorse of their wickednesse. It
so much that I must confesse, I seemed
unto my selfe in *Italy* to have best lear
ned the right use of **Lent** ; there first
to have discerned the great fruit of it,
and the reason for which those **Sages**
at first did institute it. Neither can I
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gily accord to the fancies of such, as
 cause wee ought at all times to lead
 life worthy of our profession, think
 therefore superstitious to have one
 me wherein to exact or expect it more
 an other; but rather do thus conceive,
 at seeing the corruption of times and
 wickednesse of mens nature is now so
 exorbitant, that an hard matter it is to
 hold the ordinarie sort of men at all
 times within the lists of pietie, justice
 and sobrietie; it is fit therefore there
 should be one time at least in the yeare
 and that of reasonable continuance,
 wherein the season it selfe, the use
 of the world and practise of all men,
 for even the Iewes and Turkes have
 their Lents although different,) the
 commandement of Superiours, the
 provision of fit meanes to assist there-
 in, and in summe, the very outward
 face and expectation as it were
 of all things, should constraine men
 how wicked and rechelesse soever, for
 that time at least to recall themselves
 to some more severe cogitations and
 courses; lest sin having no such bridle
 to checke it at any time, should at
 length wax head-strong and unconque-
 rable

rable in them: and that on the other
 side being thus necessarily intred for
 while, though but to make a bare shew
 of walking in the paths of vertue, they
 might afterwards perhaps more sin-
 cerely and willingly persist, as custom
 makes hard things pleasant,) or at least
 wiser returne more readily againe unto
 them some other time. And verily I
 have had sundry times this cogitation
 in *Italy*, that is so great loosenesse of
 life and decay of discipline in those
 parts, it was the especiall great mercy
 and grace of God that the severitie of
 Lent should yet still be preserved, lest
 otherwise the fouds of sinne growing
 so strong and outrageous, and having no
 where, either bound or banke to re-
 straine them, might plunge that whole
 nation in such a gulf of wickednesse,
 and bring them to that last extremitie,
 which should leave them neither hope
 of better, nor place but for worse. Yea
 and was so farre from thinking the in-
 stitution of Lent superfluous, or the re-
 taining of it unprofitable; that I rather
 inclined to like the custome of the
 Greeke Church, who besides the great
 Lent have three other Lents also at so-
 lemne

many times in the yeare; though those
 other neither so long, neither yet of so
 strict and generall observation. Two
 things are farther to be added in the
 honour of *Italy*. Their Nunneries
 seeme for the most part greatly reformed
 of that they have beene, and of
 that they still are in *France* and other
 places; where their loosenesse of go-
 vernement and often scandalls ensu-
 ing, doe breed them a reputation cleane
 contrarie to their profession. And the
 reason why the Monasteries and Con-
 vents of Friars are not reformed there
 also is a feare, they say the Pope hath
 that over great severitie would cause
 a great number to disfriar themselves,
 and to flie to *Geneva* in the hope of more
 libertie, which he esteemeth an incon-
 venience more to be shunned than the
 former mischief. Another thing very
 memorable and imitable in *Italy* is the
 exceeding good provision of Hospitalls
 and houses of Picties, for old persons
 enfeebled, for poore folke maymed or
 diseased, for Gentilitie impoverished,
 for Travailers distressed, for lewd wo-
 men converted, for Children abando-
 ned; with the devotion of former times
 hath

hath founded and enriched, and the present age doth very faithfully and discreetly governe. And if it were not for those Houses in the number whereof, goodlinesse, great revenewes, and good order, I suppose *Italy* exceeds any one Countrie in the world; although it be incomparably also the richest Nation at this day of all the West, by reason of their long peace, and their neighbours long warres; yet considering that the wealth there is but ill digested, and so unequally divided in the body thereof, (the infinite and ever sucking veines of their taxes and imposts carrying all the bloud to the higher parts, and leaving the lower ready to faint, to starve and whither) that it may be truly said, the rich men of *Italy* are the richest, and the poorest the poorest things that any one Countrie can yeeld againe, both which in a well policed estate were to be avoided: were it not I say for those Houses alone of *Pietie*, there would be more misery to be seene in those parts (which all that notwithstanding, is still great and excessive) than perhaps, in the poorest peaceable countrie of Christen-

and the christendome whatsoever. Besides
 fully as those Hospitalls, they have also other
 were in *Montipii*, for free or more easie loane
 where to the poore; seeing *Italy* as all other
 es, and places is infected with *Vsurie*.

But to come now to the view of
 ld; and their Ecclesiasticall Government, not
 also the so much as it is referred to the conduct
 all the of soules to their true happinesse,
 peace though this be the naturall and
 s; yet proper end of that regiment; but ra-
 e is rather as it is addressed to the upholding
 ded of the worldly power and glory of
 l eve their order, to the advancing of their
 d im part, and overthrow of their opposites,
 the which I suppose be the points they
 r res now chiefly respect: I thinke I may
) that truly say, there was never yet state
 n of framed by mans wit in this world
 poore more powerfull and forcible to worke
 oun those effects; never any either more
 in a wisely contrived and plotted, or more
 voi constantly and diligently put in pra-
 ces ctise and execution: in so much that
 ore but for the naturall weakenesse of un-
 res truth and deshonestie, which being
 till rotten at the heart abate the force of
 in whatsoever is founded thereon, their
 of outward meanes were sufficient to sub-
 due

due a whole world. Now as in every
 Art and Science there is some one or
 few first propositions or theoremes, of
 the vertue whereof all the rest depend
 so in their Art also, they have certain
Head Assertions, which as indemon-
 strable principles they urge all men to
 receive and hold. And those are, That
 they are the Church of God, within which
 great facilitie, and without which no
 possibilitie of Salvation: that divine
 prerogative granted to them, above all
 other Societies in the world, doth pre-
 serve them everlastingly from erring in
 matter of Faith, and from falling from
 God: that the Pope Christs **deputie** hath
 the keyes of heaven in his custodie to
 admit in by Indulgence, and shut out by
 Excommunication as he shall see cause:
 that the charge of all soules, being com-
 mitted to him, hee is thereby made
 Sovereigne Prince of this world exceed-
 ing in power and Majestie all other
 Princes as farre, as the soule in dignitie
 doth exceede the body, and eternall
 things surmount temporall; and seeing
 that the end is the rule and commander
 of whatsoever doth tend unto it, all
 things in this world are to serve but

out as instruments, and the world it
 selfe but as a passage to our everlasting
 habitation; that therefore he that hath
 the soveraigne menaging of this high
 end, and the honour to be the supream
 Conductor unto it, hath also power
 to dispose of all things subordinate,
 as may best serve to it, to plant, to
 roote out; to establish, to dispose;
 to binde, to loose; to altar, to di-
 spence; as may serve most fit for the ad-
 vancement of the Church, and for the
 atchieving of the Soules felicity;
 wherein whosoever oppose against
 him, whether by heresy or schisme, they
 are no other than very Rebels or sedi-
 tious persons; against whom he hath
 unlimited and endlesse power to pro-
 ceed, to the suppressing, ruining and
 extinguishing of them by all meanes,
 that the common-wealth of God may
 flourish in prosperity, and the highway
 to Heaven be kept safe and open for all
 Gods loyall and obedient people. In
 these points to doubt or question is
 tollerable: and who so joyne with
 them in these, shall finde great con-
 nivence in what other defect and diffe-
 rence soever; this being the very touch-

stone at which all men are to be tryed
 whether they be in the Church, or out
 of the Church, whether with them or
 against them. And by this plot have
 their wits erected in the world a Mo-
 narchy more potent then ever any
 that hath beene before it : a Monarchy
 which entituling them *De jure* to all
 the world, layeth a strong foundation
 thereof in all mens consciences, the
 onely firme ground of obedience in
 the world; and such a foundation as
 not onely holdeth fast unto them
 whatsoever it seazeth on, but worketh
 outwardly also by engines to weaken
 and undermine the state of all other
 Princes how great soever; and that in
 such sort, as by possessing themselves of
 the principall places in the hearts of
 their subjects, (as being those from
 whom they receive their principall
 good, even the happines of their soules)
 to incite them upon very consciences
 against their naturall Soveraignes at
 pleasure, and by writ of excommunica-
 tion to subdue or at the leastwise great-
 ly to shake whom they list, without
 fighting a blow, without leavying a
 Souldier : and lastly a Monarch, which

as it was founded by meere wit, so
 needeth not any thing but meere wit
 to maintaine it, which enricheth it selfe
 without coyling, warreth without en-
 gagering, rewardeth without spen-
 ding, using Colledges to as great pur-
 pose as any other can fortresses; and
 working greater matters, partly by
 Schollars, partly by swarmes of Fryers,
 than any else could ever doe by great
 garrisons and Armies; and all these
 maintained at other folkes charges; for
 to that rare point have they also pro-
 ceeded, as not onely to have huge rents
 themselves out of all forraigne states,
 but to maintaine also their instruments
 out of other mens devotion; and to ad-
 vance their favorites under the fairest
 pretence of providing for Religion, to
 the very principall preferments in for-
 raigne Princes **Dominions**. That no
 man thinke it strange, if finding the re-
 newew of skill and cunning to bee so
 great, and her force so mighty, especial-
 ly where shee worketh upon simplici-
 ty and ignorance; they enclosed here-
 tofore all learning within the walls of
 their Clergy: setting forth Lady Igno-
 rance for a great Saint to the Laity, and

shrining her unto them for the true
 mother of **Deuotion**. And assuredly but
 for one huge defect in their policy,
 which was hard in regard of their
 owne particular ambitions, but other-
 wise not impossible to be avoyded; that
 they chuse their Popes lightly very old
 men, and withall indifferently without
 any restraint out of all families and na-
 tions, whereby they are continually
 subject to double change of govern-
 ment; the successour seldome prosecu-
 ting his antecessours devises, but either
 crossing them through envy, or aban-
 doning them upon new humours; it
 could not have bin but they must have
 long since beene absolute Lords of all;
 which defect notwithstanding so
 strong was their policy by reason of the
 force of their cordiall foundation, that
 no Prince or Potentate ever opposed
 against them, but in fine even by his
 owne subjects they either mastered
 him utterly, or brought him to good
 conformity by great losse and extreni-
 mity; till such time as in this latter age
 the untruth of the foundation it selfe
 being stoutly discovered, hath given
 them a sore blow; & changing in great
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part the state of the question hath driven them to a re-enforcement of new inventions and practises.

Howbeit those positions being the ground of their state, and the hope of their glory, in them they admit no shadow of alteration, but endeavour still *per fas & ne fas*, even by all means in the world to strengthen them, and among their manifold Adversaries hate them most of all other, who have laboured most in sapping of that foundation. And seeing that by reason of this bookish age, they have not that helpe of ignorance which in times past they had: they cast about gently to soake and settle them in mens perswasions & consciences another way. They tell men that the very grounds whereon wee build our perswasion of the truth of Christianitie it selfe, are no other than credible; that the prooffe of the Scripture to be the Word of God, can be no other at this day than probable onely: it being impossible for any wit in the world to produce an exact necessary and infallible demonstration, either that St. *Paul* had his calling from above, or that those Epistles were of

his owne writing ; so likewise in the
rest. And that the chiefe prooffe we
have thereof is the testimony of the
Church : a thing which even their ad-
versaries are forced to confesse. Now
that this probable perswasion of the
truth of Christianitie doth afterwards
grow into an assurednesse thereof, this
issueth from the inward operation
of Gods Spirit ; the gift whereof is
faith : and that faith being a knowledge
not of science but of beleefe ; which
searcheth not by discourse the particu-
lar necessity of the veritie of the things
which are delivered, but relyeth in ge-
nerall upon the approv'd wisdom,
truth and vertue of him that doth de-
liver them : Surely whosoever will
needs have necessarie prooffe of the se-
verall articles of his Religion doth but
wittily deceive himselfe ; and by over-
curious endeavours to change his Faith
into science, but lose that which hee
seekes to perfect. If then without faith
no possibilitie of salvation, surely needs
must this be the high way to perdition.
Now seeing that Christianitie is a do-
ctrine of faith, a doctrine whereof all
men even children are capable, as be-
ing

ing to be received in grosse, and to be
 cleaved in the generall; the high ver-
 ue whereof is in the humilitie of un-
 derstanding, and the merit in the readi-
 nesse of obedience to embrace it, (for
 these have beere alwayes the true ho-
 nours of faith,) and seeing the outward
 proofes thereof are no other than pro-
 bable, and of all probable proofes the
 Churches testimonie is most probable:
 What madnesse for any man to trie
 out his soule and to waste away his spi-
 rits in tracing out all the thorny paths
 of the Controversies of these dayes,
 wherein to erre is a thing no lesse ea-
 sie than dangerous, what through for-
 gerie abusing him, what through so-
 phistrie beguiling him, what through
 passion, partialitie, and private interest
 transporting him; and not rather to be-
 take himselfe to the high path of truth,
 whereunto God and Nature, reason and
 experience, doe all give witnesse, and
 that is, to associate himselfe unto that
 Church, whereunto the custodie of this
 Heavenly and Supernaturall truth,
 hath beene from heaven it selfe com-
 mitted; So that two things onely are to
 be performed in this case: to weigh di-

secretly which is the true Church; and that being found, to receive faithfully and obediently without doubt or discussion whatsoever it delivereth.

Now concerning the first point, some doubt might bee made if there were any Church Christian in the world to be shewne, which had continued from Christs time downe to this age without change or interruption, theirs onely excepted.

But if all other have had either their end and decay long since, or their beginning but of late; If theirs being founded by the Prince of the Apostles with promise to him by Christ, that Hell-gates should not prevaile against it, but that himselfe would bee assisting to it till the consummation of the world, have continued on now to the end of sixteene hundred yeares with an honourable and certaine line of neere two hundred and forty Popes all successours of Saint Peter, both Tyrants and Traytors, both Pagans and Hereticks, in vaine wrestling, raging, bawling, and undermining; if all the lawfull generall Councils that ever were in the world, being the venerable Senates

nates of Gods Officers, and Ministers;
 have from time to time approoved, o-
 beyed and honoured it, if God have so
 miraculously blessed it from above, as
 that so many sage Doctors should en-
 rich it with their writings, such armies
 yea millions of Saints with their ho-
 linessse, or Martyrs with their blood, of
 Virgins with their puritie should san-
 ctifie and embellish it; if their Church
 have been a ruine alwayes to them that
 opposed against her; a stay, repose and
 advancement to all her followers; if
 even at this day in such difficulties of
 unjust rebellions and unnaturall revoltes
 of her nearest children, yet shee stre-
 ches out her armes to the utmost cor-
 ners of the world, newly embracing
 whole Nations into her bosome; if last-
 ly in all other opposite Churches
 wheresoever, there bee nothing to bee
 found but inward dissention and con-
 trariety, but change of opinions, uncer-
 tenty of resolutions, with robbing of
 Churches, rebelling against Governors,
 confusion of orders, nothing to be atten-
 ded but mischiefe, subversion & destruc-
 tion (wth they have deserved and shall
 assuredly have:) whereas cōtrariwise in
 their

their Church the Vnity undivided, the
 obedience unforced, the unalterable re-
 solutions, the most heavenly order
 reaching from the heighth of all pow-
 er to the very lowest of all subjection,
 with admirable harmony and undefe-
 ctive correspondence, all bending the
 same way to the effecting of the same
 worke, doe promise no other than con-
 tinuance, encrease, and victory: let no
 man doubt to submit himselfe to this
 glorious Spouse of God: on whose head
 is the blessing of God, in whose hand
 is the power of God, under whose
 feete are the enemies of God, and to
 whom round about doe service all the
 Creatures of God. This then being ac-
 corded to be the true Church of God,
 it followeth that shee benig reverently
 obeyed in all things without farther
 disquisition: having the warrant that he
 that heareth her, heareth Christ, and
 whosoever heareth her not, hath no
 better place with God than a Publican
 or Pagan. And what folly were it to re-
 ceive the Scripture upon credit of her
 authority, and not to receive the inter-
 pretation of it upon her authority also
 and credit? And if God should not pro-
 tect

test his Church alwayes from error
 and yet peremptorily command men
 alwayes to obey her, then had he made
 but very slender provision for the sal-
 vation of mankind, to whom error in
 matter of faith is certaine damnation :
 which conceipt of God (whose care of
 us even in all things touching this tran-
 sitory life is so plaine and eminent)
 were ungratefull and impious. And
 hard were the case, meane had his re-
 gard beene of the vulgar people, whose
 wants and difficulties in this life will
 not permit, whose capacity will not
 suffice to sound the deepe and hidden
 mysteries of divinity, to search out the
 truth of these intricate controversies, if
 there were not other whose authority
 they might relye on. Blessed there-
 fore are they which beleewe and have
 not seene : the merit of whose religi-
 ous humility and obedience, doth ex-
 ceede perhaps in honour & acceptance
 before God, the subtile and profound
 knowledge of many other. And lastly,
 if any man either in regard of his voca-
 tion, or by reason of his leasure list to
 study the controversies, take he heede
 that he come not with a doubtfull mind
 unto

unto them; for diffidence is as the sinne of Rebellion: let him bee stedfast in faith; let him submit his owne reason to the Churches authority, being the house of God, the pillar and ground of truth, let him be fast and unmooveably built on that foundation; and let his end be onely this, to furnish and arme himselfe in such sort as to be able to withstand and overthrow those Hereticks, whom hee shall at any time either chuse or chance to encounter. This is the maine course of their perswading at this day, whereby they seeke to reestablish that former foundation.

In the unfolding whereof I have bin the longer, because triall hath taught me, that not by some mens private election, but as it should seeme, by common order, direction or consent, they have relinquished all other courses, & hold them to this as the most effectuall meanes in the way of perswasion to insinuate their desire, and to work their desein. In considering whereof there commeth into my minde that diversity which a wise Philosopher hath intimated in the wits of men, that some are of so sharpe, deepe, and strong discourse,

course, that they yeeld not their firme assent to any thing till they have found out either some proper demonstration for it, or some other certaine prooffe whereon to ground it assuredly: other are by nature so shallow and weake in that faculty, that they feare alwayes error in working with it, & therefore do more willingly accord to whatsoever some of account for wisdom do barely affirme, than to any thing that reason alone (which they suspect) enforceth.

Now these later exceeding the other as farre in number, as in worthinesse and honour of nature they are exceeded by them: the *Romanists* taking a course so fitting to the feeble and feare full humour of this sort, do greatly sway with them: whereas if they meete with one of the former more tough constitution, that will not be carried away with these plausible declamations, nor yeeld his assent in grosse, without particular examination, they bestow small cost on him, as having small hope to prevaile. Wherein I hold them wise in the rules of policy, that having found by certaine & infallible experience, that the ignorance of the Laity was the chiefest

fest and surest sinew of their greatnesse
and glory, they now being not able to
keepe them longer in that blinde igno-
rance, doe cunningly endeavour so to
leade them out of the former, as to en-
ter them withall into a second kinde of
ignorance; that being not content to
see utterly nothing, at leastwise they
may be perswaded to resigne up their
owne eyesight and to looke through
such spectacles as they temper for
them.

This being the maine ground-worke
of their policie; and the generall
meanes to blinde and establishe it in the
minde of all men; the particular wayes
they hold to ~~blinde~~ **blinde** all affections and
to fit each humo^r (which their jurisdic-
tion and power being but perswasive
and voluntary, they principally re-
gard,) are well-nigh infinite: there
being not any thing either sacred or
prophane, no vertue nor vice almost,
no things of contrary condition soever;
which they make not in some sort
to serve that turne; that each fancie
may be satisfied, and each appetite find
what to feede on. Whatsoever either
wealth can sway with the lovers, or

volun-

voluntary povertie with the dispisers
of the World, what honour with the
ambitious; what obedience with the
humble; what great imployment with
stirring and metald Spirits, what
perpetuall quiet with heavy and re-
lative bodies; what content the plea-
sant nature can take in pastimes and
jollitie, what contrariwise the austere
minde in discipline and rigour; what
love either chastitie can raise in the
pure, or voluptuousnesse in the dis-
solute; what allurements are in know-
ledge to draw the contemplative, or
in actions of State to professe the pr-
cticke dispositions; what with the
hopefull prerogative of reward can
worke; what errours, doubts, and
dangers with the searefull; what change
of vowes with the rash, of estate with
the inconstant; what pardons with the
faulty, or supplies with the defective;
what miracles with the credulous,
what visions with the fantasticall; what
gorgeousnesse of shewes with the vul-
gar and simple, what multitude of Ce-
remonies with the superstitious and
ignorant; what prayer with the de-
vout, what with the charitable workes
of

of pietie ; what rules of heigher perfection, with elevated affections, what dispensing with breach of all rules with men of lawles conditions, in summe what thing soever can prevaile with any man, either for himselfe to pursue, or at lest wise to love, reverence or honour in another ; for even therein also mans nature receiveth great satisfaction ; the same is found with them, not as in other places of the world, by casualty blended without order, and of necessitie, but sorted in great part into severall professions, countenanced with reputation, honored with prerogatives, facilitated with provisions and yearly maintenance, and either (as the better things) advanced with expectation of reward, or borne with how bad soever with sweet and silent permission. What pompe, what ryot, to that of their Cardinals ? what severity of life comparable to their Heremits and Capuchins ? who wealthier than their Prelats ? who poorer by vow and profession than their Mendicants ? On the one side of the street a Cloister of Virgins : on the other a slye of Courtizans, with publike toleration. This day all in Maskes with all loose-

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loosenesse and foolery : to morrow all in Processions, whipping themselves till the blood follow. On one doore an Excommunication throwing to Hell all transgressors : on an other a jubile or full discharge from all transgressions : who learned in all kinde of Sciences than their Iesuites ? What thing more ignorant than their ordinary Masse Priests ? What Prince so able to preferre his servants and followers, as the Pope, and in so great multitude ? Who able to take deeper or readier revenge on his enemies : What pride equall unto his, making Kings kisse his pantafle ? What humility greater than his, shriving himself daily on his knees to an ordinary Priest ? Who difficulter in dispatch of causes to the greatest ? who easier in giving audience to the meanest ? where greater rigor in the world in acting the observation of the Church Lawes ? Where lesse care or conscience of the Commandements of God ? To taste flesh on a Friday where suspicion might fasten, were a matter for the Inquisition ? Whereas on the other side the Sunday is one of their greatest market-daies ? To conclud, never state, never government in the world so strangely co-

packed of infinite contrarieties, all tending to entertaine the severall humours of all men, and to worke what kind of effects soever they shall desire: where rigour and remissenesse, cruelty and lenity are so combined, that with neglect of the Church to stirre ought, is a sinne unpardonable; whereas with duty towards the Church, and by intercession for her allowance, with respective attendance of her pleasure, no Law almost of God or nature so sacred, which one way or other they finde not meanes to dispence with, or at least-wise permit the breach of by connivence and without disturbance.

But to proceede to the consideration of their more particular projects and more mysticall devises for the perpetuating of their greatnesse. There was never yet State so well built in the world, having his ground as theirs hath in the good will of others, and not standing by his owne maine strength and power, that could longer uphold it selfe in flourishing reputation and in prosperity, than it could make it selfe necessary to them by whom it subsisted; all callings of men, all degrees in
com-

common-wealths, yea particular great personages, then waning in their greatness, when they decay in their necessities to them from whom they have it. Which the Papacy nothing ignorant of nor neglecting, hath by secret and rare cunning so deeply engaged & interested from time to time the greatest Monarchs of Christendome, in the upholding of that state, that without the Papacy sundry of them have no hope, and some no title to continue in their own dominions. For to omit things more apparant and in the Eyes of all men, their pretended authority to excommunicate and depose them, to discharge subjects of all oath and bond of obedience, to oblige them under paine of damnation to rise against them, to honour their murderers, with the title of Martyres, (for to that degree of eternity have some of their sect growne;) the effect of which proceeding, some great Princes have felt and more have feared, and few at this day list to put it to the adventure: the tempering with so unlimited power in Princes Marriages, by dispensing with degrees by the Law of God & the World

World forbidden, by loosing and knitting marriages, by devise at pleasure, by legitimating unlawfull and accursed issue, and thereby advancing into thrones of Regalitie, oftentimes base, sundry times adulterous, yea and sometimes incestuous and perhaps unnaturall off-spring: doth not reason foretell, and hath not experience adverted, that both the partners in such mariages, and much more their whole issue are bound in as strong a bond to the upholding of the Popes infinite authoritie and power, as the honour of their birth and title of their Crownes are worth? It was a seely conceipt in them who hoped that *Queene Mary* would not restore the Popes authority in *England* by reason of her promise, when a greater bond to her than her promise did presse her to it. What man ever in the world stucke faster to his chosen friend than the late King *Philip of Spaine* to the *Papacie*, (notwithstanding with the Popes themselves his often jealousies and quarrels :) having ordained moreover that all his Heires and Successours in the State of the Low-Countries by vertue

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tue of his late transport shall for ever
 in their entrie into those Signozies
 take an oath for the maintaining of
 the Papacy and that Religion? Is not
 the reason apparent that if the Papacie
 should quaille, his onely sonne with
 whosoever descend of him are disho-
 noured and made uncapeable as in way
 and right of descent of those great
 States and Kingdomes which now hee
 holdeth; yea a fire kindled in his owne
 house about the title to them? Neither
 is it to be admitted into any concept of
 reason but that this young King will be
 as sure to the Papacy as his Father, be-
 ing borne of a marriage prohibited by
 God, abhorred happily by Nature, dis-
 approved by the World; and onely
 by Papall authoritie made allow-
 able.

For, for my part, I hold that opinion
 not unprobable, that the marriage of
 Vncle and Neece (as it was in this case)
 is contrary to the Law of Nature, and
 not Gods positive Law onely: seeing
 the Vncle hath a second right and place
 of a Father. But howsoever that point
 stand, wherein I dare not affirme ought,
 it is cleereely contrary to such a positive
 Law

Law of God, as the reason and cause whereof must needes continue till the dissolution of the world or overthrow of mankind; and therefore in reason and Law no way abrogable or dispensable with, but by the same or an higher authority than that which first did make it: that the Pope neede not thinke they doe him apparent wrong, who invest him with the Title of that man of power, who sitting in the Temple of God, exalteth himselfe above God. For what may it seeme else, bearing himselfe for Head of the Church, to take upon him to cancell or authentically to allow of the breach of Gods Law, without having his expresse and precise warrant for so doing? Though I am not ignorant, that they have distinctions for all this: which were a merry matter, if Sophistry were the proper science for Salvation. But by this and some other marriages these strange relations of alliance have growne, that King *Philip the second*, were hee now alive, might call the *Arch-duke Albert* both brother, cousin, nephew, and sonne, for all this was hee to him
either

either by bloud or affinitie; being
 Vncle to himfelfe, coufin-germaine
 to his Father, Husband to his Sifter,
 and Father to his Wife. And to
 come a steppe nearer home, the same
 rule of policie made me strongly con-
 jecture till that now God by death
 hath prevented that mischief; how-
 soever the Pope hitherto what for
 feare of scandalizing, what for other
 respects, made shew not to be forward
 to consent to an entended mariage
 betweene a married King and his Mi-
 stresse, much lesse to legitimate the
 children adulterously begotten, by fin-
 ding nullities on both sides in the for-
 mer marriages, (things made on pur-
 pose, as he knoweth, to cloke a false-
 hood;) that yet notwithstanding him-
 selfe or his successours would yeeld to
 it in the end, if any colour in the world
 could be layd upon the matter to salve
 the credit of his not erring sea, and he
 might see good hope for that race to
 prevaile: yea and it may yet bee that
 in some other match he will guide that
 streame into the same course: that so
 deriving the succession also of this
 other great kingdome, upon issue,
 whose

whose title must hold of his legitimation, he may be better assured of it then he hath beene hitherto; and have them for ever most firme and irreconcilable adversaries, to all such whether subjects or neighbours or whosoever, as should oppose against his Sovereignie and unshinted power; so searching and penetrant is the cunning of that Sea; to strengthen it selfe more by the unlawfull marriages of other men, then ever Prince yet could doe by any lawfull marriage of his owne.

The **Dispensing with oaths** and discharging from them, especially in matters of Treatie betweene Princes and States; is a thing so repugnant to all morall honestie, so injurious to the quiet and peace of the world, so odious in it selfe, so scandalous to all men, that it may bee they adventure not to play upon that string in this curious age so often as heretofore, for feare of discording all the rest of their harmonie.

Clearer it is that heretofore this made them a necessary helpe for all such Princes, as either upon extremitie were driven to enter into hard conditions.

or upon falshood and dishonestly desired to take their advantage against their neighbours when it was offered. Which Princes having no meanes to salve their credit with the World, but onely by justifying the unholinesse of their act, by the Popes holy authority interposed in it; were afterwards tyed firmly to adhere unto him. And this was the case of *Francis* the first: with whom immediatly upon his oath given to *Charles* the fifth, for performance of the Articles accorded at his delivery, *Clement* the seventh dispensed; and by probable conjecture had promised him to dispence with his oath before-hand, upon hope also whereof he tooke it: The effect was for the Popes behoofe, that ever after there was strict love and intelligence betweene them; testified finally to the World, by that famous marriage betweene the Sonne of the one and the kinswoman of the other. And verily though I hold in general too much suspiciousnes, as great a fault and as great an enemy to wisedome, as too much credulity; it doing oftentimes as hurtfull wrong to friends, as the other doth

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receive wrongfull hurt from dissem-
 blers : yet viewing the short continu-
 ance of sworne Leagues at this day,
 the small reckoning that Princes make
 of Oathes solemnly taken whether to
 neighbours or subjects, not faith but
 profit being the bond of alliance and
 amitie, which altering once, the o-
 ther have no longer during, it maketh
 me thinke not impossible that the
 Popes unlimited fingers may bee stir-
 ring even at this day more often in
 secret, in uniting those knots of the
 bonds of conscience, than the world
 is ware of, at leastwise that by au-
 thoritie and imitation of his exam-
 ple Princes assume unto themselves
 a like facultie of dispensing with their
 owne Oathes, whensoever they can
 perswade themselves it is behovefull
 unto their kingdomes, as hee when to
 his Church. But howsoever that
 stands, this is very apparent, that by
 this Doctrine and policie, the Popes op-
 posites and enemies, especially the
 States and Princes of the Reformed
 Religion, are inestimably prejudiced;
 being reduced hereby to a continuall
 uncertainty and confusion in all their
 weigh-

weightiest actions, counsell's and resolutions, there being a warrant dormant for all men to breake league and oath with them, and no neede of particular dispensation from his Holinesse; their Church long since by her rules, and some of great reckoning among them more lately by their writings, having published and preached to all the world, that Faith given to Heretiks is not to be kept; that leagues with them are more honorable in their breaking than in their making; denying that right unto Princes of Christian profession, which Christians unto Heathen, the Heathen one to another of how different Religion soever, yea all honourable Princes unto very Traytours and Rebels have alwaies kept inviolable. And surely if Father *Parsons* at his late comming to Rome pretending to make peace betweene the English Schollars & the Iesuits, (who were charged with much indirect dealing and large imbeazeling) and setting down certaine articles betweene them to that purpose, whereby each part should be bound to desist impugning of the other, did by handling the matter as

is sayd with such sleight & conveiance, (imitating therein a rule of fast on the one side and loose on the other in the ground of their order) is first to sweare the schollars to observe that which was their part, and afterwards to leave the Iesuits unsworne to theirs; effect his secret and ambitious intent, and to the great greefe of the Schollars make the Iesuits their governours: what other account can be made of these peaces & leagues between those of the **Romans** and of the **Reformed Religion**, but that the one side being tied by oath, and the other left free: (for so are they taught;) they shall so farre forth onely have performance and continuance, as shall prove to the advantage in ease or profit of that partie which esteemeth it selfe left at libertie.

The sacred, the soveraigne instrument of justice among men, what is it, what can it be in this world but an oath being the strongest bond of conscience? this the end of strifes particular, this the soder of publik peace, and the sole assurance of amitie betweene divers Nations: which being made here below, in enrolled in his high Court whose
glorious

glorious name doth signe it; who hath made no grant of accessse to his Coelestiall palace, but to such as having sworne once, though it redound to their owne damage, yet swarve not from it; that nothing but mischief can be prefiged to the world in this age most wretched, wherein perjurie hath so undermined the very tribunals of judgment, that it hath chased true justice out of the world, and left no place for a just man where to stand against the craftie. But what may be sayd when he that sitteth in the Temple of God, shall so farre advance himselfe above God, as to dispense with oaths made sacred by the most holy and high name of God? when he that professeth himselfe the sole Vmpire and Peace-maker of the world, should cut in sunder those onely sinewes that hold peace together: when the Father of Princes and Prince of Religion shall carry himselfe with so wicked partiality and craft, as in dissolving oaths by afflicting therein the part he hateth, and making the other perpetually obnoxious to him, to work his own certaine advantage from both: & lastly by making that ancient bridle of

the unjust, to be now an onely snare to entrap the Innocent, shall impose that blemish upon the name of Christianity, which Pagans in their naturall moralitie have abhorred.

I will not here omit one other great helpe, which casualtie rather than cunning may seeme to have wrought: it falling out often in the affaires of men, that where wisdome hath furnished out sundry aides and instruments, there some also doe frame themselves as it were by chance, springing out of the concurrence of divers accidents with the former. As at this day the **Creat-
ness of the house of Austria**, extending it selfe well neare to all quarters of Europe, and confining with many of the Popes principall adversaries: who having long since upon the rich purchase which they had of the West Indies, devoured in assured hope and conceipt the **Monarchy** of our **Westerne-
World**. And finding no fitter and more plausible meanes to enlarge their temporall Dominion than by concurring with the Pope in restoring his spirituall; have linked themselves most fast with his sea, and investing themselves volun-
tarily

tarily with an office of their owne ere-
 ction, have taken upon them to bee the
 Executioners of the Papall Excommu-
 nications; that having title from the
 Pope who giveth his Enemies states
Occupants, and distracting their subjects
 from them upon feare of his curse, the
 rest they may supply out of their owne
 force and opportunities. And for this
 purpose hath bin erected and by them
 highly cherished that super-politick &
 irrefragable order as they compt it, of
 the *Jesuites*, who couple in their per-
 swasions, as one God and one Faith, so
 one Pope and one King; bearing the
 world in hand that there is no other
 meanes for the Church to stand but by
 resting upon this pillar; and by uniting
 in this sort all the forces of the Christi-
 ans this the onely meanes to vanquish
 that Arch-enemie of *Christianitie*:
 That the Italians may not brag to have
 bin the onely men who have subdued
 the world unto them by their wit, the
 Spaniards having proved so good
 schollars in their schooles, that though
 they follow them in their grounds of
 pretending their advancement of Re-
 ligious, and in their Instruments of reli-

gious orders to practise mens mindes with; yet in this they out-goe them; that they use the Popes weapons, lightnings, thunders, and terrours for instruments of their owne greatnesse; and his hope of re-establishing his spirituall reputation by them to the immoderate increase of their secular power by him; that the Pope also himselfe must in the end be constrained to cast himselfe into their armes, and to remaine at their devotion, acknowledging him thenceforth for his good Lord and patron, whom heretofore hee hath governed and commanded as his sonne. A point which as some of the ministers of Spaine in the huffe of their pride have not beene able to hold in, but have braved the assembly of Cardinals to their beards, that they hoped ere long to see the day, that their Mr. should tender halfe a dozen to the Pope to bee made Cardinalls at once, whereof hee should not dare to refuse any one; and that the Cardinals themselves should as little dare to choose any other Pope than whom he named: so their importunate pressing of the Popes in these latter times to serve all their ambitious and
 raging

raging turnes, and the long prejudicing
of the libertie of the Conclave in their
elections, hath given them good assu-
rance that they speake as they meane,
that their brags are hopes, and these
threats are purposes. But howsoever
the great jealousie & feare whereof, as
being not now to learne the Spanis
haughtinesse and insolence, (who in the
pride of their Monarchie are grown
also to sweare by the life of their king)
have extremely perplexed some of the
latter Popes; and driven them to very
extraordinary & desperate resolutions;
w^{ch} they have payd for dearly; and in
generall have made it enacted for a
rule in that sea, not so much to seek the
repairing of their forrein spirituall au-
thorities (if it cannot bee done but by
meanes of so huge inconvenience, (as
to strengthen & make themselves great
in their temporall estate at home: Yet
now seeing *France* beyond all hope of
man reunited in it selfe, & likly to flou-
rish as in its former prosperiety, whereby
they shal be able so to balance these Mo-
narchs as to make that part the heavier,
to which they shall propend (an ancier
rule & continuall practise of that sea) I

should not greatly doubt, but that they will be content againe, henceforward so long as matters stand in termes they doe, to entertaine that good correspondence with the House of Austria, as to serve them with their Excommunications, that they may be served by them with their Executions. The sweetnesse whereof as the Spaniard hath long since tasted in effect, having seized on Navarre by that onely pretence; and of latter times in high conceipt and hope, trusting to have embraced both *France & England* by the same means: so doubt I not but that other branch of the House of Austria in *Germany* which hath engrossed & in a manner entailed to their house so many elective States, the Empire, the Kingdomes of *Bohemia* with his dependances, and of *Hungarie* & are likely also to draw in the Principedome of *Transilvania*; whensoever they should attaine quiet and security from the Turke, (which hath no great unlikelihood to be compassed in short time) would take the same course against the Protestants of *Germany*; having so many prelates & other there to assist them, who by rooting out the Protestants

out

out of all their States have prepared a good ground for such a future exploit:) Howsoever the Pope himselfe doe yet forbear his thunders, having learned by his losse elsewhere, that it argueth in these actions more courage than wit, to make a noyse ere the blow be ready. Now as these are the hopes of the House of Austria, for the enlarging of their state & molesting of their neighbours: so for the entertaining of perpetuall unitie and love amongst themselves, they use the grand preservative and helpe of marriage, the onely sure bond of amitie in the world: in so much that by continuall intermarrying among themselves, they remaine still as brethren all of one family, and as armes of the selfe same body. These take I to bee the meanes, whereby the Papacie hath assured so many of the greatest unto it.

To descend from which to those that are next them in degree, the nobilitie and other persons of worth and qualitie; the Papacie is not disprovided of his instruments to worke upon these also; it hath his baits to allure them, his hookes to retaine them. I will not
fraud

stand much upon the benefit which their **Confession** doth herein yeeld them, whereby prying into the hearts and consciences of all men, they attaine knowledge of the secrets, they found the dispositions, they discover the humours of all the most respective & able person, of what Country, or calling, place or qualitie soever. A matter of singular consideration in the managing of affaires of principall importance for the well-guiding of Councells: the ignorance thereof being cause of error in the wisest deliberations, & of uncertaine successe in the most grounded resolutions. To omit the great wealth wth they heape thereby, perswading their penitents especially in that onely houre of agony and extremitie, to ransom their sinnes committed against God by consecrating their goods unto the Church of God: whereby they have prevailed in all places so farre, the Iesuits above all other, who are noted and envied by other orders of Fryers for engrossing the commodity of being rich mens confessours, where good is to be done; with whom their pranks in that kind have beene so rare and

memo-

memorable, that most States at this day have beene forced by publike order to limit the proportion of that kinde of purchase. For in that case they can easily extenuate those other helpes of **Indulgences** and of **Requiem**s at their priviledged Altars, and yet without touch of the Popes omnipocie.

They count them but simple folke that cannot use their severall devises without crossing on the other how contrarie soever. They can tell them that it may be for want of contrition in themselves, those soveraigne pardons wanted a fit subject to worke on: and so for the other after-helpe; the want of intention in the Priest, may frustrate the Masse of that prerogative of vertue; whereby their soules may perhaps fry in Purgatory: when their friends shall imagine they shine in glorie. That the onely sure way of having good, is by doing good: and what good to be done at death, but the bestowing well of his goods? and where better bestowing them, than upon him that gavē them? and to God they are given, when they are given to his Ministers.

Neither yet will I other than mention
onely,

onely the helpe which the chosse of their **Cardinalls** doth yeeld herein : whom choosung in great part out of the most noble and potent families, that either voluntarily desire it, or can be induced to accept it ; they both give good satisfaction to all forrein Nations, but especially hold *Italy* to them in deepe devotion; and strengthen themselves with the favour and support of those mens kinreds, whom they have placed in the next steppe to the top of their glory ; Yea and oftentimes by meanes of these Cardinalls their assured instruments, they insinuate themselves into the swaying of the goverment of those States wherein either by their Nobilitie or other worth they beare authoritie. A policie of long usage and observed by many. The same also though not in the same high degree, they have wrought and doe still worke in those Realmes which acknowledge their **Romane Supremacie**, by the ordinarie Bishops and other Prelates advanced in them. Who on the one side having sworne obedience to the Pope; on the other side having voyce in the high Courts of Parliament (as representing

senting the first of the three estates of the Kingdomes,) and otherwise also employed in weightiest affaires; have carried themselves with that double-nesse in their two-fold dutie, as that still the Popes greatnesse hath beene upheld to their utmost power.

For which cause some States, as the *Venetians* by name to countermine that forreine policie with an inward provision, whensoever any of their Gentlemen set foot into that course, they dismisse them thence-forward even from those grand Councells, whereinto their very birth-right and familie did give them entrance.

But Jewells are rare, and for few mens wearing. Such are the honours of Cardinalls, being made Kings Companions. The multitude and diversitie of men of spirit and qualitie requireth store also and *Marietie* of comperent *Preferments* to entertaine them with in good content and correspondence: a thing in all States of very necessary and chiefe regard, Wherein although the Papacie may seeme at the first blush to have no furniture extraordinary above other Princes, save onely in one kinde,

kind, for men of Ecclesiasticall calling;
 (by which he is able to advance men of
 learning incomparably above any other
 Prince in the world, as having well-
 nigh all the Bishopricks and Abboyes in
Italy with other Church livings, al-
 most halfe the benefices in *Spaine*, very
 many Ecclesiasticall preferments of all
 sorts in other countries at his bestow-
 ing:) yet if we looke into the use and
 practise of these times, it will well
 appeare that even by Ecclesiasticall Li-
 vings hee partly accommodateth and
 partly suffers (as by his Grace) to be
 accommodated, all professions and a-
 ges, though neither fit nor very capable
 of Ecclesiasticall order; what by dis-
 pensations or tolerations to be admi-
 nistrators of Abboyes Bishopricks and
 other benefices, as is used in *France*;
 what as in *Italy* and *Spaine*, by assignati-
 ons of yearely pensions out of their re-
 venues: which being so great as there
 they are, they may easily; and having
 hope of expiring, they may contentedly
 beare. And most of this out of the do-
 minions and territories of other Prin-
 ces; and without any charging or
 impoverishing of his owne: A choise
 and

and refined piece of high quintessence of riot which never yet any State could so distill their braines as to aspire to besides the Papacie. To let passe the infinite number of honours and livings; what Ecclesiasticall, what subordinate and ministeriall to them; and what also in part temporall, as belonging to the Knights of the holy Orders, which are many: all which although not directly in his owne donation, yet in that they have their right either grounded upon, or greatly favoured and continued by his Religion, and in the decay of that (as experience hath shewed) were likely also to quaille; are strong props to the upholding of the glory of the Papacie: arming so many tongues and hands in the defence thereof, as either are or have hope to be advanced by it, and each drawing his kindred, friends, and followers with him. A sweet enchanter and deceiver of men is the hope of honour and worldly profit, Which lulling oft, even in the better sort, the Conscience asleepe, doth awaken withall and sharpen the wit, to find out arguments for the proving of that conclusion which affection before

before hand hath framed ; and by custome and continuance engendreth in them a perswasion that they have done well in that, which at the first their own knowledge could say was otherwise. How powerfully then may it sway with that other sort of men, whose belly being their God, maketh their appetite their sole Religion : Which if the experience of former times have not sufficiently affirmed ; it were to be wished perhaps, that more fresh prooffe might have beene given thereof once againe in this Kingdome of *France* : where some of the wisest and chiefe have thought, that if the King should accord to the Clergies late supplication, to bestow Church livings upon fit men and onely of Ecclesiasticall calling ; those Princes and Peers which now in regard of that particular commoditie which they reape from the Church in tearmes it standeth, have unsheathed their swords in defence thereof, would soone turne them another way, to the utter razing of it, that they might satisfie their greedinesse with the spoile of that state, whose pay they could no longer have.

But

But for the **Clergy** themselves, who are in all places under the Papacie great in number and power, they are most firmly assured to that Sea; what by the multitude of exemptions and ~~Pre~~rogatives above the Temporalitie, which under the Popes protection they securely enjoy, what with expecting of no other than utter saccage and ruine, if the opposites of the Pope should happen to prevaile: so indiscreet & violent hath beene their carriage in most places, where they have beene able either to bring or pull in also their Reformation. Yea herein also it hath befallen, as in some other things, that not onely casuall, but even meere crosse accidents have redounded to the Popes great advantage and benefit: this great part which in this age hath beene raised against him, having wrought this effect, to make the rest more firme, more serviceable, and more zealous towards him. In so much that wheras in *France* in former times hee was smallly regarded of any, but stomaked at by the Princes, impeached, abridged, and appealed, from by the Prelates, and lastly either despised or neglected by the people

people: the hatred and rancour conceived against his adversaries, (which being first kindled by eagernesſe of opposition, is now by long continuance therein moſt ſtrongly ſetled, have produced effects of cleane contrary nature: the Princes and Citties have joyned in holy league for the upholding of him; the people with all furie have raged, have fought againſt, have murdered and maſſacred his opposites in all places; & the Clergy of *France* which heretofore hath withſtood him in many better Councils doth now call mainely for his late **Councell of Trent**, rejected over all the world ſaving *Spaine* and *Italy*, to be admitted and eſtabliſhed over all that Kingdome. A Counſell of all other moſt ſervile and partiall to him, and carried by him with ſuch infinite guile and craft, without any ſincerity, upright dealing or truth, as that themſelves will even ſmile in the triumph of their owne wits, when they heare it but mentioned, as at a Maſter ſtratagem. Yea ſo ſtrongly hath this opposition faſtned his Clergie to him, that the name of a generall Councell is now the moſt plauſible, which in former times

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times was the most fearefull thing to him in the world ; and whereunto hee was never brought with any better good-will than an old bitten Beare is drawne to the stake to be baited by his enemies, who dare tug him in companie, at whom in single they scarce durst barke : so powerfull is the nature of all oppositions to encrease despise and hatred against the enemy ; and to make friends especially those that are interested in the same cause, to cleave more close together. Yea rather so wise is the ever admirable Creator even in all his workes of what nature soever, as to temper the very accidents of the life of man with such proportion and counterpoise, that no prosperity without his inconvenience, no adversitie without his comfort, to chase out of mans life Securi-ty and Despaire, the onely enemies of all vertuous and honourable courses:

To each thing hath the goodnesse of that wise Architect imparted a peculiar badge of honour that nothing should be despicable in the eyes of other. The Princes in Majestie and soveraigntie of power ; the Nobilitie in wisdom and dominative vertue together with
the

the instruments thereof, as Riches, Reputation, Allies and followers, and the people in their multitude are respectable and honourable. Which multitude being of so great consequence in matter of State; the policy of the Papacy hath in no wise neglected; but provided both reasonable entertainment for them, and fit meanes also to practise and worke upon them. Here come in those heapes of their Religious Orders, that multitude of Fryers, which abound in all places, but wherewith *Italy* above all doth swarme. A race of people in former times Honorable in their holinesse; now for the most part contemptible in their wickednesse and misery: alwayes praying, but with seldome signe of devotion; vowing obedience, and still contentious, chastity, but yet most luxurious: poverty, yet every where scraping & covetous: which I speake not of them all, therebeing many among them of singular piety and devotion in their way: but of the farre greater part as they are generally reputed where ever I have bin. But to returne to the ayd which the Papacy doth reape from them. The only

ly contentful care that the ordinary sort of men entertaine in the World, is in ~~prohibiting~~ for their Children, to leave them in good estate, and not inferiour but rather above their ancestors: which those that have many, being not able to performe for all; it is a great ease to them, (and such an ease as even Princes and great Peeres themselves sometimes disdain not, but are rather glad of,) to discharge their hands of some of them, especially of such as by disgrace or defect of nature are either more backward, or lesse lovely than other, at an easie and small rate, and yet with honourable pretence, namely by consecrating them wholly to the service of the Creator, and providing an higher place for them in his celestiall Kingdome. For such is their opinion of these orders of religious & Angelical perfectiō, as they usually stile them; the Fryers also themselves having names given them by their Governors, each according to his merits importing no lesse; and as they increase in their holinesse, so proceeding in their titles, from *Padre Benedetto* to *Padre Angelo*, then *Archangelo*, *Cetubino*, and lastly

lastly *Seraphino*, which is the toppe of perfection. But for their owne high conceit of their perfection and merits, this example may serve. I have heard one of their most reverend Capuchins for zeale, sanctity and learning, preaching in principall places before the Bishop, in sharpe reproofe of the forsaken crew of blasphemous gamesters, pray solemnly to God (though acknowledging himselfe first in humility a great sinner,) by his merits and discipline, by the teares which his eyes had often shed, by the chastisement which with his cord hee had often given himselfe, by those many sharpe voyages, which for the love of God he had made because they did grieve *Animam pauperis*, which was himselfe, that if there were any which should still, notwithstanding his admonitions persist in that wicked gamestry, hee would strike them ere that day twelvemonth with some markeable punishment: The same man another time in an extasie of Charity, (calling God, all his Angels and Saints to witnesse it,) to strip himselfe all his merits (though few he acknowledged) before the little
 Crucifix

Crucifixe there, embracing and kissing it; and to pray it to reward them upon his dearly beloved Auditorie, for whose sakes he was content also to be reputed the greatest sinner of all the assembly.

Such being their perfection then, the desiring it must needs issue from an honourable affection. Now although the *Italian*, being a thriftie menagar, doe in his heart greatly repine at a Custome of their Nunneries have of late brought up (being indeede constrained to it by the excessive multitude which in the former respect are thrust upon them;) which is, not to receive any Gentleman or Merchants daughter without a dowry of 100. crownes, and 15. or 20. cownes yearly pension during her life, and ten Crownes yearly rent to their house for ever; neither admit they of any meane mans daughter whout some Crownes also in name of a dowrie at their Spirituall marriage to God, and those shall be but serving-Nunnes to the former: yet finding of two charges this farre the easier, they are content to swallow downe that, which by champing on

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they

they cannot remedy. But the orders of religious men bring them another case also. It disburdeneth their country of an infinite number of discontented humours and despairing passions : Whosoever in his dearest loves hath proved unfortunate ; whosoever cannot prosper in some other profession which he hath beene set to ; whomsoever any notable disgrace or other crosse in his estate hath bereaved of all hope of ever rising in this world ; Whosoever by his miscarriage hath purchased so many enemies, as that nothing but his blood can give satisfaction to their malice : all these and many other reduced to like anguish of minde and distresse, or otherwise howsoever out of taste with the world, have this haven of content alwayes open and at hand to flee to ; when they can finde no other place of repose to stand on, then resolve they to goe ~~Friers~~ as they phrase it. Yea whosoever by his monstrous blasphemy or other like villany hath deserved all the tortures and deaths in the world ; before the hand of Justice lay hold upon him, he voluntarily profess himselfe a Capuchine or Hermite, or of such

such like stricke Order : the Pope doth
 forbid any further pursuit, as thinking
 his voluntary perpetuall penance suf-
 ficient : and of this sort is the greatest
 part of their Gentlemen Capuchins :
 for so are the most of their order by
 birth. Neither is this religious life
 (save in some very few orders) so se-
 vered from the world and the commo-
 ditites thereof, but that it enjoyeth as
 many contents as a moderate minde
 need wish ; and immoderate affections
 can finde meanes also to satisfie them-
 selves at pleasure : in summe, they are
 rather discharged of the toyls and
 cares, than debarred of the comforts
 and solaces of this life. Neither is there
 almost so meane a Frier among them,
 that hath not some hope to be Prier of
 his Convent ; and then perhaps Pro-
 vinciall of that resort or Province ; and
 lastly, not impossible that his good for-
 tune may so accompany, or his merites
 commend him, as to attaine to be
 generall of all his order. The generalls
 are as fit to be made Cardinalls as any
 men : and finally sundry of them with-
 in the memorie of man, have bene
 advanced from the eminence of Car-
 dinall

dinall dignitie, to the soveraigntie of Papall glory.

Hope is a sweet and firme companion of man, it is the last thing that leaveth him, and the highest things it promi-
seth him ; it makes all toyles supporta-
ble, all difficultes conquerable. Now
the multitude of these Orders, and
good provision for them, being so
great an ease to all sorts of men in
their private estates, as they generally
account it : it must needs be a great
bond of their affection to the Papacie,
under which they enjoy it, as by whom
alone those orders are protected, and
whom his Adversaries doe seeke utter-
ly to exterminate and ruine. That I
speake little of the particular persons
who enter those orders, who draw
thereby their whole race the more to
favour that way, which in so infinite a
number of them must needs be of great
moment. And although against this
might be objected with great reason,
the inestimable damage which the
publike doth thereby receive; as in *Italy*
for example perhaps halfe the Land in
many places thereof, & generally a full
third, besides their other avails, being
appro-

appropriated to this sort of people and other persons Ecclesiasticall; yea and of the people themselves, perhaps a quarter of a million at least in that one Nation, having withdrawne hereby from all service of Prince or people, Commonwealth or Country, and confined themselves to the Cloyster-life in Beades and Orations, living wholly upon the hony which the toying Bee doth gather; which perhaps with another quarter milion of another sect; (I may erre in both numbers, but I aime as neere the truth as by conjecture I can, proportioning the places where I have not beene with those where I have) who have abandoned themselves to another trade, as idle but more wicked, devouring with mens goods their bodies and soules at once; may be the cause that that Country though as populous as it can well beare, yet comes manifold parts short of that strength which in former times it hath had either for defence of it selfe or offence of his neighbours, yet notwithstanding these are theoremes which few list to speculate; the whole world running mainely to things finisble and perfect, and to

that which profits them in their owne particular, though it bring with it a certaine hurt and finall ruine of the publike; without the safetie whereof to them that judge things rightly, neither any particular estate can prosper.

But the benefit which the Papacie doth draw from these Friers, consisteth least in this point in the accommodating and yeelding content to other: it stands in the **Multitude of Hearts, and Hands, of Tongues and Penne,** dispersing in all Countries but united in his service, of men of most fierie and furious zeale, who with uncessant industrie and resolutenesse incredible, give over no travell, leave no exploit so difficult and dangerous unattempted, for the upholding of the Papacie, and advancing of that Religion, on which all their comfort and credit in this life, all their hope of prerogative in the life to come dependeth; being of the other side esteemed for the most lousie companions, the most unprofitable Drones, the most devouring Locusts, the most Reprobate Ignoble, Ignominious and wicked race, that ever the world was yet pe-
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pestered with, in summē, morē vile
than the very mire that they tread on.

There was never yet State so well
plotted in this World, or furnished
with such store of instruments to im-
ploy in the service thereof, as to be a-
ble to practise and perswade with the
multitude otherwise than in their pub-
like assemblings or other meetings, the
Papacie onely excepted: who by rea-
son of the infinity of these religious
people, all made out of other folkes
stuffe, and maintained at other mens
charge, is able and doth deale in parti-
cular and private, as occasion requireth,
with men, women and children, of
how meane estate soever, instructing,
exhorting, confirming, adjuring, kind-
ling them in such sort, as makes fittest
for their drift and for the end they have
proposed.

The difference in force and effectual-
nesse of operation betweene which
private perswasions, and those publike
preachings, where the hearers accord-
ing to the use of mans nature neglect
that in particular which is commended
to their regard in common; though
easie to conceive; Yet they onely can

sufficiently perhaps esteeme, who have
 scene a Frier an abandoner of the
 world, a man wholly rapt with di-
 vine affections and extasies, his appa-
 rell denouncing contempt of all earth-
 ly vanitie, his countenance preaching
 severitie, penance and discipline,
 breathing nothing but sighes for the
 hatred of sinne, his Eyes lifted up-
 wards as fixed on his joyes, his head
 bowed on the one side with tender-
 nesse of love and humilitie, extending
 his ready hand to lay hold on mens
 soules, to snatch them out of the
 fierie jawes of that gaping blacke
 Dragon, and to place them in the
 path that conducts to Paradise; when
 such a man I say, shall addresse him-
 selfe to a woman, whose sexe hath
 beene famous ever for devotion and
 credulousnesse, or to any other vulgar
 person of what sort soever, perswa-
 ding, beseeching with all plausible
 motions of reason, yea with sighes of
 feare, and teares of love, instancing
 and importuning no other thing at
 their hands than onely this, to be con-
 tent to suffer God to save their soules
 and to crowne them with everlasting
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happineſſe : which they ſhall certainly attaine by ranging themſelves with the heavenly Armie of God, that is, by adjoyning themſelves to the Church of Chriſt and his Vicar ; and this againe and againe at ſundry times iterated and purſued with ſhew of incredible care of their good, without ſeeking other meede or commoditie to himſelf, ſave onely of being the instrument of a ſoules ſalvation. Is it to be mervelled though ſuch a man be received as an Angell of God, ſent expreſſly for their ſalvation to whom hee comes : though he prevaile and poſſeſſe them in ſuch forcible ſort, that no acceſſe remaine for any contrary perſwaſion ; that nothing ſo violent which they will not attempt, nothing ſo deare which they wil not beſtow for the advancement of that Church, by which themſelves hope finally to be ſo highly exalted ? And although all Friers being of ſo divers mettall are not able to play their parts ſo naturally and with ſuch perfection as ſome that I have ſeene : yet being trained up in the ſame Schoole they all hold one courſe ; and certainly by their dealing thus with men at

single hand in private and particularly applied perswasions (which though they use not continually, yet neglect they not whensoever opportunity doth require,) they prevaile as experience doth daily shew exceedingly.

What may I now say of their ~~Mea-~~
diness to ~~Undertake~~ and their Reso-
lutenesse to ~~Execute~~ what act how
dangerous and desperate soever, that
may tend to the advancement of their
side or Order? I neede not seeke farre
backe, nor farre off for examples. The
late *Henry of France* slaine by a *Ja-*
cobine, and this man wounded by a
Scholler of the Iesuites, the one for
want of Zeale onely in their violent
courses; the other as misdoubted of
sinceritie in his Conversion; may shew
what measure their profest enemies
were to attend, if they could obtaine
as open and ready accessse unto them.
At this present the King hath gone in
danger of his life a long while from a
Capuchin, having at the instigation as
is said of certaine Iesuits of Lorraine
undertaken to dispatch him: whose
Picture being brought hither by the
Marquesse Du Pont, caused search
for

for him over all *Paris*, and at length
hee is taken, and lastly also executed,
together with another *Iacobine* con-
victed of the same Crime. And what
may it not be thought these men
would doe; being commanded by their
Generalls whom they have vowed to
obey, and in the Popes necessary ser-
vice, and with his expresse desire;
who are carried with so desperate rage
and furie, against whatsoever impe-
diment their bare conceits without
warrant of higher Authoritie present
unto them? And as in violent at-
tempts to be executed by themselves
they are men resolved and hardy;
as having no posteritie to be op-
pressed by their ruine, which of all
other things doth containe men most
in dutie; so in exciting the multitude
to Sedition and tumult in favour of
their cause and of their Catholike
religion, they are as sedulous and se-
cret; using the opportunitie of Con-
fession to practise the vulgar, with
annexing of such conditions to the
absolution they give them, as the
turne which they intend to serve
requires: a point very remarkable
in

in weighing of the manifold fruits which at this day that Sacrament doth beare the Papacie.

Of late here at *Paris* it hath beene discovered, that certaine Confessors having taken a solemne promise of their penitents that they would live and die in the Catholike religion, yea, and die for it also if neede should require: have enjoyned them thereupon to oppose by all meanes against the verifying of the Kings Edict for the *Protestants*. Soone after ensued a generall rumour and terroure of new Massacres, though upon no other great ground for all I can learne.

But among many other points to be regarded in these Friars, Their very *Multitude* seemeth to mee to be one not of least consideration; if the Papacie being reduced to any termes of extremity should resolve to put them in armes for his finall refuge and succour. The *Franciscans* alone in the time of *Sixtus Quintus* their fellow and Father, are said to have beene found by survey to be *thirtie thousand*. The *Capuchins* a late branch of them doe vaunt to be *right thousand* at this present

present. The Dominicans strive in competency with the Franciscans in all things. The Jesuites great Statists are withall exceeding rich, mighty, and many : but for their greedinesse of wealth and rare practise to get it, infamous in all places. The Carmelitans and Augustines have their hives in every Garden and every where swarm. The other Orders of Friers and Monks being exceeding many, complaine not of paucity in their severall professions. In summe ; other Countries are sowne but *Italy* thicke strewed with this kind of people : whose number perhaps in the whole may passe a Billion of men : of which the one halfe at the least either are or would easily grow to be of lustyable bodyes, not unfit to be soone employed in any warlike service. If the Pope having plaid away the rest of his pollicies, were brought to this last hand to set uppe his rest upon these men, what should hinder him from raising huge armies of them in all places ? Their course of life perhaps, their vowes and profession ? whereof himselfe hath the Key to locke and open at pleasure. Their unwilling-
nesse

nesse of minde or backewardnesse to
such actions? Which cannot be ima-
gined by them that know their eager-
nesse of spirit, and consider withall
their standing onely with his State, and
falling with his ruine. Their unaptnesse
then and indisposition of body: which
fasting, watching, lying on the ground,
enduring cold, exact keeping of or-
ders, obedience to their commanders,
ought rather to make fit to all military
discipline. The difficulty then of assem-
bling them in such cases together?
Here needs must I celebrate the excel-
lency and exactnesse of their order and
governement, being such as needeth
not yeeld to any I know for that pur-
pose. Each order hath his Generall,
residing at Rome for the most part, to
advize with the Pope and receive di-
rection from him: who being men of
great reputation and power, are cho-
sen though in shew indifferently, by all
the Masters, that is, Doctors, of their
order wheresoever; yet in an election
so finely and cunningly contrived, that
the voyces of *Italy* are farre predomi-
nant: even as in the election of the
Pope, the *Italian* Cardinals, and in
their

their moderne Generall counsell, the Italian Bishops, doe farre exceed all the rest of Christendome, that so the safety of the Papall Sea, and the greatness of Rome may rest assured. These Generals have under them their Provincials as Lieutenants in every Province or State of Christendome: and the Provincials have under them the severall Priors of convents: and these their companies. A commandement dispatched away once from the Generall passeth roundly by the Provincials to the Priors with all speed. Being received by the inferiours, they addresse themselves to performance: yea though it command them a voyage to *China* or *Peru*, without dispute or delay they readily set forward.

To argue or debate their Superiours mandates, were presumption; proud curiosity, to search their reasons and secrets; to detract or disobey them, breach of vow equall to Sacriledge: so that as in a well disciplined Army, the Generall guiding, the Souldiers follow; he commanding, they obey without farther question or doubt; so these have no other care than to performe with

with dexterity, what mandate soever their Generall in the plenitude of his authority shall addresse unto them. This order, this diligence, this secrecy, this obedience in a people that may wander without suspicion in all places, and finde good reliefe and aide in their passage, will answere both the former and many other objections: to which being added the good grace, wherein they are generally with the vulgar, the meanes which they have to provide themselves of all things necessary; what with their repositories of reliques and silver Images, what with Church-plate and Treasure: wherein some of them are exceeding rich, and daily encrease: unless the world should with generall consent bend against them, it may be if the times should enforce such employment, they would be able being associated with such favourers as they should find, to make a very strong part for the Pope in all places; especially considering that these forces should be then raised out of his enemies Countrey, and so weaken them, as blood drawne out of the veines of their owne bodies. And that
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No man may deceive himself with that
 error, that in these professors of peace,
 there is no humour of war, that minds
 wholly possesst with sweet contempla-
 tion can embrace no thoughts of so bloo-
 dy resolution: let him view but a little
 into the late French troubles, he shall
 find that the military Companies of the
 Leaguers were oftentimes even stuffed
 with Priests and Fryers, tall men and
 resolute. He shall find that of these peo-
 ple there have served what in Field
 what in Garrison at one time, suffici-
 ent to have made a great army of them-
 selves onely. He shall find that at Or-
 leans, a Capuchine being expressly sent
 to that purpose by his Prior, went up
 and downe the streetes with a great
 wooden Crosse, crying, Come forth
 "good Chistian, destroy the enemies
 "of the Crosse of thy Saviour, and
 therewith put to the sword at sundry
 times six score of the Religion, till hee
 left none remaining. Lastly, he may
 understand, if he please, that very lately
 in *Paris* some of them in their Sermons
 have incited: not obscurely to a new
Massacre, complaining that the body of
 this Realme is sorely diseased, being
 over-

over-charged with corrupt humour, as not having beene let blood these five and twenty yeares as it ought. To conclude, I conceive this force of Fryers to be so great, what in regard of their very multitude, what by reason of their deadly rage against their opposites; that it would be hard for any State to bring in the Reformed Religion, without discharging it selfe first of this difficulty and burthen.

In *Germany* the first reformers of religion in this age were Fryers themselves; who being men of great mark and reckoning amongst their owne, drew their convents and other troopes of their orders with them; and thereby set the rest in such an amazement and stand, that the Pope grew in a generall great jealousie of them all, as doubting their universall revolt from his obedience. In *England* they were with great policy and practise dissolved before any innovation in Religion was mentioned; whereas to have done both together, had beene perhaps impossible: but first cleane preventing them of pretence of Religion, and after finding their religion cleane stripped of

hour, of that succour both they were quietly
 e five ruined, and of this more quietly re-
 conformed.

ryen In *France* this King upon that out-
 their rage against his person smoked the Ie-
 their suites out of their nests in most parts of
 sites; his Kingdome. If he had done the like
 te to also at the same time to the Domini-
 with-cans, (a most potent and flourishing
 diffi-order in *Spain* above all other,) in re-
 f re-venge of the murther of the King his
 em-predecessour: or if he would and could
 ke it now to them and to the Capu-
 ne, chins, (who at this day next the Iesuities
 pei-are of greatest renowne,) in punish-
 re-ment of these last practises so fortu-
 ent-nately discovered; and so chastise the
 ge-Schooles also when hee tooke their
 as-Schollers, in so enormous faults, there
 om-were great hope for the Reformed Re-
 re-gion in time to prevaile: which is
 ed-now so prejudiced and persecuted by
 as-these Fryers, that hardly can it keepe
 ne-foot on the ground it hath. Thus much
 n-of the strength which these Religi-
 g-ous Orders doe yeeld to the Papa-
 cy.

Whereto I must adde the like in-
 vention of Spirituall Fraternities and
 com-

companies, perhaps equalling yea exceeding in number the orders of Friars in which under the protection and honour of some Saint, or of any other holy name or religious mystery, and oftentimes annexing themselves to some of the orders of Fryers, the lay people of all sorts, both men and women, both single and married, do enroll themselves into one or more of these Societies; approaching so much neerer to the estate of the Clergy, unto which sundry of them are no other than meere appurtenances. Whereby as they tye themselves to the Orders of them, consisting in certaine extraordinary devotions and processions, bearing also at certaine times some badge of their company: so are they made partakers of all such spirituall prerogatives, whether partnership in the Churches merits, or interest in sundry Indulgences, some halfe plenary, some whole, some for the time past, some before hand for sundry yeares to come, and chiefly the avoyding or speedy despatch out of Purgatory; as the Pope and his antecessors for the encouragement and comfort of Christian

Christian people in their devotion have
 sought good in their Charity to grant
 unto them. These Fraternities are not
 yet growne into any great request in
 other places: Howbeit in *Italy* they
 have so multiplied, that few, especi-
 ally of the vulgar and middle sort of
 men, who either are or affect any re-
 putation of devotion, but have entred
 into some one of them, and sundry in-
 many. The assurance of whom to
 the Papacy must needs be doubled, sith
 love groweth according to the propor-
 tion of hope.

Now come I to the last ranke of Ro-
 mane **Pollicies** arrainged against their
 professed and feared **Enemies**, by ver-
 tue whereof they both seeke to re-en-
 ter where they have in this latter Age
 beene diseased, and practised as well
 for the wasting away of their oppo-
 sites where they are; as for the shut-
 ting of them and their doctrine out
 where yet they have not beene. I will
 not here enlarge upon things manifest
 and ordinary, being high wayes so
 plaine that a guide were needlesse.
 Their persecutions, their confiscati-
 ons, their tortures, their burnings,
 their

their secret murders, their general
 massacres, their exciting of inward se-
 dition and outward hostility against
 their adversaries; their oppressing and
 abusing them where themselves are the
 stronger, are things whereof they were
 none of the inventors: though perhaps
 the commendation of exact refining
 them, of straining them to their high-
 est note of sedulity and perseverance in
 putting them in execution, may be
 more due and proper unto them than
 any other. Neither yet will I meddle
 greatly with their art of slandering
 their opposites, of disgracing their per-
 sons; misreporting their actions; fal-
 sifying their doctrine and positions;
 things wherewith their Pulpits do dai-
 ly sound, and their writings swell a-
 gaine. But they are not the first nei-
 ther, that have run this blacke course,
 no more then the former sed: others
 have done it before them: yea the buy-
 ing of mens consciences, by proposing
 reward to such as shall relinquish the
 Protestants Religion, and turne to
 theirs; as in *Auspurg*, where they say
 there is a knowne price for it, of ten
 Florens a yeare; in *France* where the
 Clergy

Clergy have made contributions for
 the maintenance of renegade Ministers
 past and to come; is a devise also not
 fresh and of easie conceit. I will rather
 persist upon their inventions lesse trivi-
 al, and more worthy to be marked.
 A wonderfull thing it is to consider the
 great diversity of humours or tempers
 of minde, shall I terme them, which
 this age hath produced in this one point
 we speake of, touching the meanes of
 growing onward upon the adversary
 part. A sort of men there lives in the
 world at this day, whose leaders, whe-
 ther upon extremity of hatred of the
 Church of *Rome*, or partly also upon
 some spice of selfe liking and singula-
 rity to vauw their owne wits and pe-
 culiar devices, did cut out in such sort
 their reformation of Religion, as not
 onely in all outward Religious servi-
 ces and ceremonies, in government
 and Church discipline; to strive to be
 as unlike to the *Papacy* as was possible,
 but even in very lawfull policies for
 the advantaging and advancing of their
 part, to disdain to seeme to any to be
 imitators of their wisdome, whose
 wickednesse they so much abhorred :
 much

much like to a stout hearted and sturwitted Captaine, who scornes to imitate any stratageme before used by the enemy, though the putting it in exploit might give him assured victory. Neither doe those mens schollars as yet a whit degenerate: yea perhaps the disease, (if with leave I may so censure it,) hath tainted in some degree all the Protestant part, who never could find the meanes in all this age to assemble a generall Councell of all their side, for the composing of their differences, and setting order in their proceedings; for want I must confesse of some opportunities, but of a great deale of zeale all in their Governours, as to me it seemeth. Neither yet have they in any one of all their dominions, erected any Colledge of meere contemplative persons, to confront and oppose against the Iesuites: but have left this weighty burthen of clearing the controversies, of perfecting the sciences, of answering the adversaries writings of exceeding huge travaile, either upon their ordinary Ministers, to be performed at times of leisure from their office of preaching, (and they performe

and thus accordingly:) or upon such as in Vni-
 versities having some larger scope shall
 willingly and of their owne accord un-
 dertake it for some time according to
 their abode.

Whereas on the contrary side the
 Papacie seemes unto me very diligent-
 ly and attentively to have considered
 and weighed, by what meanes chiefly
 their aduerse part hath growne so fast,
 beyond either their owne expectation,
 or the feare of their enemies; as in lesse
 than an age to have wonne perhaps a
 moiety of their Empire from them;
 and those very meanes themselves to
 have resolved thence forward to apply
 in strong practise on their side also;
 that so as by a countermine they may
 either blow up the mines of their ad-
 versaries, or at leastwise give them stop
 from any farther proceeding: like a
 politicke Generall, who holdeth it the
 greatest wisdom, to outgoe his ene-
 my in his own devises; and the greatest
 valour, to beat him at his own weapons.
 I wil not here presume to presse in with
 my determination upon this great dif-
 ference and question; although it see-
 ming to me to be no other than a plainē

quarrell between stomacke and discretion, a small deale of wisdome and chinkes might decide it; especially considering that all good things are from God, though they be found in his very enemy; and whosoever is not unjust, being used in a good course of good.

The first and chiefe meanes whereby the Reformers of Religion did prevail in all places, was their singular assiduitie and dexteritie in preaching, especially in great Cities and Palaces of Princes; (a trade at that time grown clean in a manner out of use & request) whereby the people being ravished with the admiration and love of the light which so brightly shined unto them, as men with the Sunne who are newly drawne from a dungeon; did readily follow those who carried so faire a Lampe before them. Hereto may be added their publishing of Treatises of Vertue and Pietie, of spiritual exercises and devotion; which ingendred a firme perswasion in the minds of men, that the soyle must needs be pure, sound and good, from whence so sweete, so holefome, and so heavenly fruits

fruits had proceeded. Now though the opinions of the Papacie and of a great part of the Reformed Religion be as opposite herein well-nigh as heate and cold, as light and darkenesse; the one approving no devotions severed from understanding, to be a meānes often rather to divert or dazle the devotion than to direct and cherish it: and for Preaching in like sort the *French* Protestants making it an essentiall and chiefe part of the service of God; whereas the Romanists make the masse onely a worke of duty, and the going to a Sermon but a matter of convenience, and such as is left free to mens pleasures and opportunities without imputation of sinne: yet in regard of the great sway which they have learned by their losse that these cary in the drawing of mens minds and affections, they have endeavoured in all places in both these kinds to aequall yea and surmount their adversaries. For although in multitude of Preachers they greatly come short, being an exercise wherein the secular Priests list not distemper their braines much, but commend it in a manner wholly

the Regulars and Fryers: and these thinking the Country capacities too blockish, or otherwise not worth the bestowing of so great cost on, doe employ themselves wholly in Citties and other places of greater resort; all which they have great care to have competently furnished: yet in the choyse of them whom they send out to preach, in the dilligence and paines which they take in their Sermons, in the ornaments of eloquence, and grace of action in their shew of piety and reverence towards God, of zeale towards his truth, of love towards his people: wch even with their teares they can often testifie; they match their adversaries in their best, and in the rest doe farre exceede them. But herein the Iesuities doe carry the Bell from all other; having attained the commendation and working the effect, of as perfect Orators as these times doe yeeld. And of these beside certaine drawne yearly by lot to goe preach abroad among Infidels and Heretickes, and besides other times, of the year wherein they preach to their Catholikes at Lent in speciall. by order from the Generall

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residing at *Rome*, their choise Preachers are sent out, one to each Citty in *Italy*, with yearely change. And the custome of *Italy* is for the same man to Preach every day in Lent without intermission, if their strength will serve them; whereof sixe dayes in the weeke to preach on the Gospells apportioned, and the Saturday in honour and prayse of our Lady. So in their yearely change, there is the delight of varieties; and in their dayly continuing of the same, the admiration of industry. Some such like course it is to be thought that the Iesuits hold also in other Countries; their projects being certaine; and exactly pursued. But wonderfull is the reputation which redounds thereby to their order, and exceeding the advantage which to their side it giveth.

For Bookes of Prayer and Piety, all Countries are full of them at this day in their owne language: both to stop in part the out-cry of their adversaries against them for imprisoning the people wholly in those dark devotions; & specially to win the worlds love unto the

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 Countries are full of them at this day
 in their owne language: both to stop
 in part the out-cry of their adversaries
 against them for imprisoning the people
 wholly in those dark devotions; & spe-
 cially to win the worlds love unto the

by this more inward and lively shew of true sanctitie and godlinesse. Yea herein they conceive to have so surpassed their opposites, that they forbear not to reproach unto them their povertie, weakenesse, and coldnesse in that kind, as being forced to take the Catholikes bookes to supply therein. Which as on this side it cannot be altogether denyed to be true; so on the other side it had greatly beene to be wished, that those bookes of Christian Resolution and exercise had beene the fruits of the Consciences rather than of the wits of those that made them; (which in some of them, as *Parsons* by name, to have beene otherwise, besides the rest of his actions insutable to those Resolutions, some of the more zealous also in their way have not forborne to confesse: that by performing of so good workes with a good minde, to a good end, and conforming their owne lives and demeanours accordingly, they might have prepared mens mindes to an hope of a thorough reconciliation; whereas now by using holinesse it selfe for a meere instrument of practises, and to win men to their party,

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party, they cannot but drive the world
into such a labyrinth of perplexities and
jealousies, as to suspect alwayes their
policies, and despaire of their hone-
sties.

A second thing whereby the Prote-
stant part hath so greatly enlarged, hath
beene their well Educating of Youth,
especially in the principles of Christi-
an Religion and piety: wherein their
care and continuance is even at this day
in many places very worthy to be com-
mended of all, and imitated by them
who have hitherto beene more remisse
in that kinde than were requisite; the
education of youth and sowing in
those pure mindes the seedes of vertue
and truth, before the weedes of the
world doe canker and change the soyle,
being by the consent of the most re-
nowned wise men in the World, a
point of incomparable force and mo-
ment for the well ordering and gover-
ning of all kind of States, and for the
making of Common-wealths ever
flourishing and happie.

And as good education is the preser-
vation of a good state; so all kind of
education conforming to the Lawes

and Customes in being, upholdeth
 states in the tearmes wherein they are:
 the first seasoning with opinions and
 accustomances whatsoever, being of
 double force to any second perswasions
 and usages: not comprising herein
 those nimble and quicksilverd braines
 which itch after change, liking in their
 opinions as in their garments, to be no-
 red to be followers of outlandish fashi-
 ons, as being of a more refined and sub-
 limited temper than that their Country
 conceits can satisfie. Herein then the
 Papacie being taken short by the Prote-
 stants (even as in the former,) and
 mightily overrunne ere they were a-
 ware thereof: notwithstanding as diffi-
 culties doe rather kindle then daunt the
 generous spirits, and adde that to their
 diligence which was wanting in their
 timelinessse; so these men have bestirred
 themselves so well therein, to follow
 the trace which their adversaries had
 led them, that in fine they have in some
 sorts outgrowne them in it, and quoted
 them in all, one onely excepted, that
 they respect not much the instruction
 of the Children of the meaner sort; as
 being likely to sway little; whereas
 the

The Protestants seeme in religious in-
 struction indifferent to both. But for
 the rest, what it is they have omitted?
 what Colledges for their owne, what
 Seminaries for strangers, to support
 and perpetuate their factions and pra-
 ctises in their enemies dominions,
 have they not instituted almost in all
 parts of Christendome, and maintaine
 still at their own and favourites charge?
 Is it a small brag which some of their
 side do make, that their *English* Semina-
 ries abroad send forth more Priests
 than our two Vniuersities at home doe
 Ministers? Behold also the Iesuites the
 great Clerkes, Politicians and Orators
 of the World, who vaunt that the
 Church is the soule of the World, the
 Clergie of the Church, and they of the
 Clergie; doe stoope also to this burthen,
 and require it to be charged wholly up-
 on their neckes and shoulders. In all
 places where ever they can plant their
 Nests, they open Free Schooles for all
 studies of humanitie. To these flocke
 the best wits and principall mens sons,
 in so great abundance, that where ever
 they settle, other Colledges become de-
 solate, or frequented onely by the

baser sort and of heavier mettall: And
 in truth, such is their diligence, & dex-
 terity in instructing; that even the Pro-
 testants in some places send their
 sonnes unto their Schooles, upon designe
 to have them prove excellent in those
 Arts they teach. Besides which, being
 in truth but a baite and allurement
 whereto to fasten their principall and
 finall hooke; they plant in their schol-
 lers with great exactnesse and skill the
 rootes of their Religion, and nourish
 them with an extreame hatred and de-
 testation of the adverse party. And to
 make them for ever intractable of any
 contrary perswasion, they worke into
 them by great cunning and obstinacy
 of mind, and sturdy eagernesse of spirit
 to affect victory with all violence of
 wit in all their concertations: That
 which no greater enemy to the finding
 of truth: which being pure and single
 in his owne nature and author, appea-
 reth not but to a cleare and sincere un-
 derstanding, whom neither the fumes
 of fierie passions doe misten, nor sinister
 respects or prejudices sway downe on
 either side from the pitch of just inte-
 gritie. Neither thinke I any unfitter
 sort

sort of men in the world to bee em-
 ployed in the contemplation and
 search of truth, than these hote men
 and heady, who being suddaine in their
 affections, rise lightly in that which com-
 meth first to hand, and being stiffe in
 their resolutions are transported with
 every prejudicate conceipt from one
 error into another; having neither the
 patience they should, to weigh all
 points diligently, nor the humility to
 keeld up their owne fancies to reason;
 neither yet that high honourable wise-
 dome, as to know that truth being the
 marke they professe to strive at, in
 the overthrow of their errors.
 they attaine the summe of their de-
 sires, and remaine Conquerours,
 by being conquered. Yea sundry
 times have I seene two eager disputers
 lose the truth and let it fall to the
 ground betweene them, which a calme-
 minded hearer hath taken up and pos-
 sessed. But these Iesuites presuming
 perhaps of the truth beforehand, and
 labouring for no other thing than the
 advancing of their partie, endeavour,
 as I sayd, by all meanes to imbreed that
 fiercenesse and obstinacie in their
 scholl-

schollers, as to make them hot prosecutors of their owne opinions, impatient and intractable of any contrary considerations; as having their eyes fixed upon nothing save onely victorie in arguing. For which cause to strengthen in them those passions by exercise, have seene them in their bare Grammaticall disputations enflame their scholars with such earnestnesse and fiercenesse, as to seeme to be at the point of flying each in th' others faces, to the amazement of those strangers that had never seene the like before, but to their owne great content and glory as appeared. Over and above all this, they have instituted in their schooles a speciall fraternitie or Congregation of our Lady, with certaine select exercises and devotions: into which it being a reputation to be admittēd, it must cause incongruity the forwardest of their schollars to fashion themselves by all meanes as to content their humours: and so to be received in shew into a degree of more honourable estimation, but in truth unto no other than a double bond of assurance. I shall not neede here to insert their singular

ingular diligence and cunning in entangling, not seldome the most Noble of their schollars, and oftentimes the most adorned with the graces of nature and industry : especially, if they have likelihood of any wealthy succession, to abandon their friends, and to professe their Order; (a thing dayly practised by them in all places:) yea where-ever they espie any youth of rarer spirit, they will be tempering with him, though he be the onely sonne and so- lace of his Father.

Whereby though they draw on them much clamor and stomacke, yet doe they greatly enbaunce the renowne of their societie, by furnishing it with so many persons of excellent quality or nobility; whom afterwards they employ with great judgement as they finde each fittest. Neither yet doe they here make an end with this part; this order hath also their solemne Catechizing in their Churches on Sundayes and Holidayes for all youth that will come or can be drawne unto it; that in no point the diligence of their adversaries may upbraid them.

But this point of their Schooles and
instruct-

instructing youth : is thought of such moment by men of wisdom and judgement, being taught so by very experience and tryall thereof; that the planting of a good Colledge of Iesuits in any place is esteemed the onely sure way to replant that Religion, and in time to eat out the contrarie. This course hold they in all *Germanie*, in *Saxony*, and other places : and the excluding it from *France* is infinitely regretted, and that which makes them uncertaine what will become of that Kingdome.

A third course that much advantaged the Protestants proceedings, was their **Offers of disputation** to their adversaries in all places; their iterated and importuned suits for publicke audience and judgement : a thing which greatly assured the multitude of their soundnesse, whom they saw so confident in abiding the hazard of tryall, being that whereof the want is the onely prejudice of truth, and the plentie the onely discoverie and ruine of falsehood; they standing in like termes as a substantiall iust man and a facing shifter, whereof the ones credit is greatest there where he

is best knowne, and the other^s where he is least. And by reason that the Romanists were not so cunning when in the questions, nor so ready in their evasions and distinctions as they are now growne: the effect of these disputations whether received or refused, was in most places such as to draw with them an immediate alteration of Religion.

Hereunto may be added those admirable paines which those first Reformers undertooke and performed, in translating the Scriptures forthwith into all languages, in illustrating all parts thereof with ample comments, in addressing Institutions of Christian Religion, in deducing large histories of the Church from the foundation to their present times, in furnishing all common places of Divinitie with abundance of matter, in exact discussing of all controverted questions, and lastly in speedy reply to all contrary writings: the greatest part of these labours tending to the justifying of their owne doctrine, and to the discoverie of the Corruption and rottennesse of the other; that they might overbear those with

with the streames of the evidence
 reason, by the strength of whose power
 er they complained to be over-borne
 There is not scarce any one of these
 kindes of writings (save the translation
 of the Bible into vulgar languages)
 wherein the Romanists have not alre
 dy, or are not like very shortly, either
 to equall or to exceede their adver
 ries : in multitude of workes, as being
 more of them that apply those studie
 in diligence, as having much more op
 portunities of helpes and leysure; w
 exactnesse, as comming after them
 reaping the fruits of their travailes
 though in truth, they come short; and
 in ingenuity; being truths companion
 But as for the Controversies them
 selves, the maine matter of all other
 therein their industry is at this day
 comparable : having so altered the
 nures of them, refined the states, sub
 lized the distinctions, sharpened their
 owne proofes, devised certaine and re
 solved on either answers or evasions for
 all their adversaries arguments, allega
 tions and replies; (yea they have dis
 ferences to divert their strongest oppo
 sitions, interpretations to elude the plain
 nest

ence of best texts in the world, circumstances
 e power and considerations to enforce their
 -borne owne feeliest conjectures, yea reasons
 f the to put life into their deadeft absurdities;
 inflation in particular, a very faire case in
 uages schoole learning and proportions, to
 t already justify their Popes graunts of many
 either more thousand yeares pardon;) that in
 verifiance of this furniture, and of their
 being comptnesse of speech and wit, which
 studie continual exercise they aspire to per-
 re of it, they dare enter into combate even
 re; with the best of their oppugners, & wil
 m and doubt but either to entangle him so
 trailes in the snares of their owne quirks, or at
 , and leastwise so to avoyd and put off his
 nion blowes with the manifold wards of
 hem their multiplyed distinctions, that an
 ther ordinary auditor shall never conceive
 y in them to be vanquished; and a favoura-
 e to be shall report them vanquishers.

ubi Whereupon they now to be quit with
 their their adversaries, and by the very same
 d re- Art to draw away the multitude, cry
 s for mainly in all places for tryall by dis-
 ga- putations. This *Campion* the Iesu-
 dis- ite did many yeares since with us: this
 po- as I passed through *Zurick* did the Car-
 lai- dinall *Andrea* of Constance and his
 nest Jesuites

Jesuits with their Ministers, being b
 auncient right within his diocesse. No
 long before, the same was done at *Geneva*, and very lately the Capuchins
 renewed the challenge. In which
 parts I observed this discrete valour
 on both sides; that as the Romanists o
 fer to dispute in the adversaries owne
 Citties, which they know their Mag
 strates will never accord, so the Min
 isters in supply thereof, offer to goe
 them to their Citie, and that now is
 much disliked on th' other part; each
 side being content that the fire should
 be kindled rather in his enemies house
 than in his owne. Yea there are
 wanting some temperers among them
 that have beene talking a long while
 (whether out of their owne dream
 or out of the desires of some great
 persons, which I halfe conjecture,) to
 a **Generall** **solemne Conference** to be
 sought and procured of the choyse an
 chiefe every way of both the side
 under pretence of drawing matters to
 some tollerable composition; but in
 truth, as I conceive, rather to overloa
 beare and disgrace the contrary cause
 with their variety of engins, and
 strength

length of wit to wield them at all advantages at pleasure, than upon sincerity of affections, or probability of any union or peace to ensue. So great is their hope of having cure by that very weapon from whence heretofore they have bled their wounds.

The fourth way that mightily affected the Papacie, and consequently advanced the Reformation in her proceedings; was a course in my opinion much more excusable where it cannot, than in commendable, where it can be justified: and that is the **Discovery** of the private blotts of an enemy, farther than the question in hand constraineth. Howsoever, the Protestants, at least some sundry of them, by example of those ancient renowned Oratours, ripped up to the quicke the lives of their adversaries in their particular actions, especially of the Popes and of their Prelates, as also of their Votaries of all sorts and sexes.

Wherein the store of matter was so huge; the quality of it so enormous, so loathsome and ugly, matchable in all kind of villany to the veriest monsters of the Heathen; the persons defiled with

with it of so eminent place in the fleeing and upholding of their Church, and lastly the truth thereof so undoubted and certaine, being drawne from the times past out of their owne stories and authors Printed and approved among themselves to be true, for that present, being of things done ordinarily for the most part and openly in the sight of all men at *Rome*, and in *Italy*, (even as they continue perhaps not much better in many things at this very day;) that the publishing and presenting it to the prepared mindes of the world, besides an extreame horror and detestation which it brought, did work in them this perswasion also, that it could not be but Hell-gates had prevailed against that Sea, whose Governours, whose Prelates, whose Priests, whose Virgins, had lived most of them so long time in the very jawes of the Prince of Hell; neither that it was probable they had beene carefull in preserving the doctrine of Christianity, who had beene so carelesse of all parts of Christian life and honesty. And as in their lives so in their writings also of doctrine and devotion, and in their actions

ons concerning them: their deifying of
 the Pope with most impious flattery;
 their abusing of the Scriptures with all
 irreverence and prophanity; their jug-
 ling in their Images to make them
 weepe, sweate, and bleed, to raise in
 the people a devotion towards them of
 Heathenish Idolatry; their forging
 of miracles in exorcismes, in cures, in
 apparition of soules, for their Lucre and
 advantage; their graunting of pardons
 to some Prayers before Images for XXX
 thousand long yeares; their pardon for
 sinnes to come before they be commit-
 ted; their shamelesse and ridiculous
 tales of our Saviour and their Saints,
 making marriages here upon earth be-
 tweene him and some of their women-
 Saints, with infinite childish vanity
 and sottish absurdity, as to their ad-
 versaries it seemed; (though them-
 selves I must confesse conceive other-
 wise of them, some of their graver Do-
 ctors both preaching them still in Pul-
 pit, and publishing them newly in am-
 ple and elaborate histories;) their pro-
 mising to the use of certaine devotions
 to our Lady, to have a sight of her
 sometime before their dying-dayes;
 adding

adding to this and much more their falsifying and forgery in all matters of antiquity, thrusting in, cutting out, suppressing true, suborning feyned writings, as their turnes did require: all which though being in this sort unto them: they had either their allegations of good intents to defend; or at leastwise their commiserations of humane infirmity to excuse them: yet were they not so washed away from the minds of the people, who could not conceive this house to have beene guided by the Spirit of God, wherein thy saw so many foule spirits of Pride & Hypocrisie of lying and deceiving, to have borne so great office so long and without controullment. These things being perceived by the favorites of the Papacy have made so deepe impression in the hearts of all men, and to have greatly prejudiced them in their more plausible allegations, mens hearts being ready taken up and fraught with detesting them; they have cast about for vengeance and redresse in the same kind not as the plaine blunt Protestant, who finding all his matter made ready in his hands, bestowed no other cost

the collecting and setting it in some order together; but like a supernaturall Artisan, who in the sublimity of his refined and refining wit, disdaines to bring onely meere Art to his worke, unlesse he make also in some sort the very matter it selfe; so these men in blacking the lives and actions of the Reformers, have partly devised matter of so notorious untruth, that in the better sort of their owne writers it happens to be checked; partly suborned other Postmen to compose their Legends, that afterwards they might cite them in prooffe to the world as approved authors and histories; as is evident in the lives of *Calvin* and *Beza*, written by their sworne enemy *Bolsacke*, the twice banished and thrice renegade Fryer and Physitian, for those names his often changes and hardchances have given him.

This man being requested by their side to write thus, is now in all their writings alleaged as classicall and Canonickall. But in this kinde surely me thinks the conditions of these parties are too to unequall. For the Protestant whatsoever he say either in im-
peaching

peaching his adversary, or clearing his owne actions, unlesse he can directly proove it out of the adversaries owne writings, it is with them as nothing, and no better than are *Testes domestici* in the Law: whereas the Romanist, whatsoever he slanderously surmiseth, unlesse the other party be able by direct prooffe to disprove it, (which being to justify the negative is alwayes very difficult, and for the most part impossible;) he triumphs as in a matter of truth not to be gaine-sayd; and howsoever makes his accompt, that in these kindes of blowes, even when the wound is cured, the skarre light continueth. At this present they give out that they have a booke in hand of the lives of the Ministers of *England* amongst whom it were to be wished that some who by their examples of dissolutenesse and corruption have given occasion of offence against the Order it selfe, might by their exemplary punishment withall expiate the reproach.

Though at these mens hands, who in disgrace of our Prelates have charged *Marprelate* in their bookes for a great

Author

Author and witnesse, and others of like and lesse indifferency and honesty; the innocent and culpable are to expect perhaps like measure. Then for the writings and doctrine of the Protestants, the bookes of some of our own Country-men besides many other are famous; who have taken a toyle, how meritorious God knowes, surely very laborious, out of infinite huge volumes; which that part hath written, to picke out whatsoever, especially severed from the rest, may seeme to be either absurdly, or falsly, or fondly, or scandalously, or dishonestly; or passionately, or fluttishly; conceived or written; for even in that kind having the advantage of the homely phrase of our Country, and namely in those times, they have not spared: and these with their crossings and contradictings one of another set cunningly together, they present to the view of the world; and demand whether it be likely that these men should have beene chosen extraordinarily by God to be the Reformers of the Church, and restorers of his church, who besides their vicious lives and hatefull conditions, in their more

sober thoughts and very doctrine it selfe, were possessed with so phantasticall, so wilde, so contrary, so furious, so maledicent, and so slovenly spirits. Wherein as they doe in some sort imitate their adversaries; so yet with this difference, that the one hath objected that, which either as being the approved doctrine of their Church was with publicke authority delivered unto the people; or else which was so usuall amongst their Canonists and Clergie, as might plead uncontrolled custome to shew it lawfull. Whereas the other part finding belike small store of that nature, have runne for supply to every particular mans writings; wherein in so huge a multitude of authors and workes as in this over-rancke age mens fingers over itching have produced; it had beene surely a great Miracle, if they should not have found matter enough; either worthy to be blamed or easie to be depraved in their enemies writings; one of the most renowned sages and Fathers of the ancient, having found so much to condemne and retract in his owne. And if the Protestants should list to requite them

that kinde, they might perhaps finde
 stufte enough, I wil not say as one doth,
 to load an Argosie; but to over-lade any
 mans wit in the world to reply to.
 But verily these courses are base and
 beggerly, even when singlenesse of
 mind and truth doth concurre with
 them, and farre unworthy of an ingenu-
 ous & noble spirit, which soareth up to
 the highest and purest paths of verity,
 disdainning to stand raking in these
 puddles of obscenity: unworthy of
 that charitable and vertuous minde,
 which striveth by doing good to all to
 attaine the high honour of being an
 imitator of God; which is sorry for
 those very thoughts that infect his ene-
 my, and discloseth them no farther
 than is necessary either for defence of
 impugned truth, or for warning unto
 the world to avoyd the contagion of
 the disease or seducement by the dan-
 gerously and unapparently diseased.
 But if to this basenesse of discoveries
 other injustice be also added; if malice
 misferre them, if sleight encrease them,
 if falsehood and slander taint them: then
 they not onely abase men from the
 dignity of their nature, but even asso-

ciate them with the foule enemy and calumniator thereof, whose name is the slanderous accuser of his brethren. I suppose there was never man so patient in the world, (that patterne of all perfection our blessed Saviour excepted, but if a man should heape together all the cholericke speeches, all the wayward actions, that ever escaped from him in his life, and present them in one view all continue together, (as is the fashion of some men;) it would represent him for a furious and raving bedlam; whom displaying all his life in the same tenor it was led, the whole world might well admire for his courtesie, staidnesse, moderation and magnanimity. They that observe nothing in wise men but their oversights and follies, nothing in men of vertue but their faults and imperfections, from which neither the wisest nor the perfectest have beene free: what doe they but propose them as matter of scorn and abhorring, whom God having endued with principall graces hath marked out for very patternes of honour to imitate. Yea this age hath brought out this curst and thrice accursed wits who b
callin

culling out the errors and shewes of errors, by formalizing the contrarieties; mis-interpreting the ambiguity, intangling more the obscurities, which in the most renowned authors for humane wisdom that were ever in the world their envious and malicious fine braines could search; (imitating him therein who by his labours of the very same nature, though with lesse and no ground at all, against the sacred Bible, purchased the infamous name of the enemy of Christianity,) have done that hurt unto the studies of learning, which nothing but utterextinguishing of their unlearned workes can expiate. But of this matter sufficient.

The last meanes I will here speake of that were used in setting forward the Reformation of Religion, was the diligent compiling of the *Histories* of those times and actions, and especially the *Martyrologies* of such as rendred by their deaths a testimony to that truth which was persecuted in them. These memories and stories presenting generally to the world, the singleness and innocency of the one part, the integrity of their lives, the

simplicity of their devises, the zeale of
 their desires, their constancies in temp-
 tations, their tollerancie in torments,
 their magnanimious & cœlestiall inspi-
 red courage and comfort in their very
 agonies and deaths; yeelding their bo-
 dies with all patience to the furious
 flames, and their soules with all joy
 into the hands of him that made them:
 On the other side representing a ser-
 pentine generation, wholly made of
 fraud, of pollices and practises, men
 lovers of the world, and haters of truth
 and godlinesse; fighters against the
 light, protectors of darkenesse; perse-
 cutors of marriage, and patrons of bro-
 thels, abrogators and dispensers against
 the Lawes of God, but tyrannous im-
 portuners and Exacters of their owne;
 men false in their promises, treache-
 rous in their pretences, barbarous
 in their executions, breathing no-
 thing but cruelty, but fire and sword,
 against men that had not offended them
 save in their desire to amend them,
 which could not endure; (and much of
 this set out in sundry places with pi-
 ctures also, to imprint thereby a more
 lively sence of commiseration of the
 one

one part, and derestation of the other,) did breed in mens mindes a very strong conceipt, that on the one side truth and innocence was persecuted, on the other side violence and deceit did persecute; that the one part contrary to all humane probability, being nourished with the onely dew of divine benediction, did flourish in the flames; and like Camamill, spread abroad by being trod under foote, the other notwithstanding all humane and internall succours and devises, yet being cursed from above, did fade and would come to ruine. The Papacy being nettled extreame by these proceedings, hath resolved first to give over the kindling any more of those infortunate fires, (save in places secure to keepe that law in usage,) the ashes of which they have perceived to have beene the seede of their adversaries: but rather by secret makings of men away in their Inquisitions (for which purpose as some of their owne friends in *Italy* have reported, whether truly or falsely I am not able to affirme,) they have their trap doores or pit-fals in darke melancholy chambers or such other devises perhaps, and

chiefely by generall massacres to extinguish them. Then to affront them in the same kinde of Martyrologies and Histories, they have first caused sundry new Fryerly stories to be written also in their favour: making in them a representation of authority and justice proceeding by politicke execution of law in the necessary defence of Gods Church and Priests, and of Catholike states and Princes, against a company of base Rebels and vow-breaking Friers, of Church-robbing Politicians and Church razing Souldiers; of infected and infecting both Schismatickes and Heretickes, innovators of orders, underminers of governement, troublers of states, overturners of Christendome: against whom if they have not hitherto sufficiently prevailed, it is to be attributed onely to the force of Popular fury, and not to any strength and goodnesse of their cause, much lesse to any Cœlestiall and divine protection. Next for Martyrologies, they have *England* for their field to triumph in: the proceedings wherein against their latter Priests and complices they aggravate

to the height of *Neroes* and *Diocletians* persecutions, and the sufferers of their side, in merits of cause, in extremity of torments, and inconstancy and patience, to the renowned Martyrs of that heroicall Church-age. Whereof besides sundry other treatises and pamphlets, they have published a great volume lately to the world in *Italian*, compiled with great industry, approved by authority, (yea some of their bookes or passages illustrated also with pictures :) in summe, wanting nothing save onely truth and sincerity.

An easie thing it is without growing to the extreame impudency of palpable lying, by leaving out the bad on the one side, and the good on the other; by enforcing and flourishing all circumstances and accidents which are in our favour, and by elevating and disgracing of all the contrary; by sprinkling the termes of Honour wholly on the one part, of hatred and ignominy on the other; to make the tale turne which way shall please the teller. But those that are writers

of Histories should know, that there is a difference between their profession and the practise of advocates, pleading contrary at a barre, where the wisdom of the Judge picketh the truth out of both sides, which is entire perhaps in neither. And verily in this kind both the Protestants and Papists seeme generally in the greatest part of their stories, both too blame, though both not equally, having by their passionate reports much wronged the truth, abused this present age, and prejudiced posterity: in so much that the onely remedy now seeming to remaine, is to read indifferently the stories on both parts, to compt them as advocates, and to play the Judge betweene them. But partiality seemes to have beene the chiefe fault of the Protestant, love and dislike sometime dazeling his eyes, and drawing him from an Historiographers into an Orators profession: though some of them have carried themselves therein with commendable sincerity; evē as some also of the other part have discharged themselves nobly. But surely the Priests and Friers which have medled in that kind have strangely behaved themselves,
and

and disclosed how small reckoning they make of truth, in any thing; their devising, their forging, their facing, their peeing, their adding, their parring, having brought not onely their modesty, but their wits also in question, whether they forgot not what it was which they undertooke to write; a worke of story, or of poetry rather; which Arts though like, yet ought they to know are different.

And for these Martyrologies, to speake of *England* as they doe, (let the truth of Religion lye indifferent on whether side;) unlesse difference be made betweene men who suffer for their Conscience onely, their very adversaries having no other crime to object against them; and those who either in their owne particular persons, or at leastwise in their directors whom they have chosen to follow, and vowed to obey; are convinced to have attempted against the Prince and State, and to have practised the alteration and ruine of both; if no difference be to be made betweene those mens sufferings; let all be like, let the persecuting of sheepe and hunting of wolves be one. But
enough

enough and too much perhaps of these comparisons and imitations.

I will adde onely hereto their policy of *settes*, for some kinde of resemblance it hath with the former. I must confesse it could not settle in my conceipt of a long time, that men of their wisedome, so well furnished with better meanes, should descend to that base and vaine devise of inventing and spreading of false *Newes* in their favour; being an odious kinde of abusing the world, and such also as in the end comming to bee checked with the truth redounds to the deepe disgrace and discredit of the Authours; being accounted no other than the tricke of a bankrupt.

Howbeit finding by experience that this, frequent among them in other places, at Rome above all other was a most ordinary practise, from whence during the time of my abode in *Italy*, besides other lesse memorable, there came first solemne *Newes*, that the Patriarke of *Alexandria* with all the Greeke Church of *Africa* had by their Ambassadours submitted & reconciled themselves to the Pope, and received
from

from his Holinesse absolution and benediction; there being no such matter as I learned afterward of a Greeke Bishop, who hath particular acquaintance and intelligence with that Patriarke: Another time that the King of *Scots* amongst many acts worthy of a Christian Prince, had chased away the Ministers, yea and executed two of them, confiscating their goods, and bestowing them upon the Catholikes: which newes was soone after recalled from the same place: Not long after, that *Beza* the Arch-heretick, *Calvins* successour, drawing towards his death, had in full Senate at *Geneva* recanted his Religion, exhorting them if they had care to save their soules, to seeke reconciliation with the Catholicke-Church, and to send for the Iesuites to instruct them; whereupon both himselfe by speciall order from the Pope was absolved by the Bishop of *Geneva*, ere he dyed; and the Citry had sent to *Rome* an Ambassage of submission: a beginning of which newes it was my chance to beare, (as being whispered among the Iesuites,) two monethes ere it brake out; but when

it was once advertised so solemnely from *Rome*, it ranne over all Christendome, and in *Italy* was so verily beleevd to be true, that there were as it sayd, who rode on very purpose to see those Ambassadors of *Geneva*, yet invisible: and to make up the full measure of that noble policy, I being afterwards at Lyons, and understanding that the Poste of *Rome*, there then passing for *Spaine*, gavē confidently out that he left the Queene of *Englands* Ambassadors at *Rome* making great instance for agreement and amity with his holinesse, and to have her re-catholized and absolved; (newes as to me then seemed, cut out purposely for *Spaine*, and to console their favourers and afflicted adherents:) Finding also by the observation and judgement of some wise men, that the Iesuites are the Masters of that worthy Mint, and that all these Chymicall Coynes are of their stamp: yea and that their glorious newes of the miraculous proceedings of the Fathers of their Society in converting the *Indies* are not thought much truer: And lastly, perceiving that the doctrine of all that side in
their

their cases of Conscience, making it lawfull for them to equivocate with their adversaries in their answeres, though given upon their oathes, whensoever their lives or liberties are touched; yet the Iesuites are noted by some of their owne friends, to be too hardy equivocators, and their equivocations too hard: (whereof they give example, of a Iesuite who instructed a maid-servant in *England*; that if she were examined whether she knew of any Priest resorting to her Masters house, she should sweare if she were put to it, that she knew not of any; which she might doe lawfully with this secret intent, that she knew not of any, viz. with purpose to disclose them; though other defend this as a point of allowable wisdom.

All these things considered, it hath made me to mitigate my former imagination, and to deeme it not impossible, that this over-politicke and too wise Order may reach a note higher than our grosse conceits, who thinke honesty the best policy, and truth the onely durable armor of prooffe; and may finde by their refined observations
of

of experience, that newes make their impression upon their first reporting, and that then if they be good, they greatly raise up the spirits, and confirme the minds, especially of the vulgar, who easily beleeeve all that their betters tell them, that after ward when they happen to be controlled, mens spirits being cold are not so sensible as before; and either little regard it, or impute it to common error and uncertainty of things; yea and that the good newes commeth to many mens eares, who never heare of the checke it hath. And at leastwise it may serve their turne for some present exploit, as Merchants doe by their newes, (whether imitators or imitated of these men I know not,) who finding some difficulty in accommodating their affaires, have in use to forge letters or otherwise to raise bruite either of some prosperous successe in their Princes actions, (as our men they say at *Constantinople*,) or of some great alteration in some kinde of merchandise, (as certaine not long since have done at *Paris*,) which may serve for that present instant to expedite

ite their businesse.

Yet surely mee thinkes these learned Fathers should consider, that though lying bee held for a necessary fault in Merchants, (if any fault bee necessary which for my part I hold not:) yet can it not be admitted an allowable pollicy for Divines, being the off-spring of that Arch-enemy of the Deity and Divinity. And as if a dead Flye doth taint a whole box of sweete oyntment; so a little folly may blemish greatly a very wise man, and some falsehood discredit withall the delivery of much truth: then verily will I bee bold to crave leave at their hands, if admiring them in the rest of their super-subtill inventions, I arrange this among the poore pollicies of the Hospitall of the Desperate.

Now these being the weapons wherewith they fight against their adversaries, they whetten them by framing an **Altter Breach** or separation in all religious duties between their party and their opposites, not onely in such points as wherein they dissent, (which

is the part of all men that list not to wound their owne consciences:) neither yet of all Ecclesiasticall duties alone; (which sundry other Churches ancient and moderne have done and still doe, as thinking that the good things which Heretickes retaine, are vitiated by those bad wherewith either their faiths or functions are stayned (though perhaps there be a dramme more of zeale than Charity in the ingredients of that Canon, unlesse the Heresie be capitall, and directly opposite to the Glory of God or honour of our Saviour;) but the Church of *Rome* at this day in their more usuall practise hath so strained that string, as to stretch it out even to all divine duties whatsoever though not Ecclesiasticall, but performed by private persons and in severall as occasion serves, neither to such onely as the Faith hath reveiled unto us Christians; but even those which the light of Nature hath taught all men in the world, yea Pagans and Barbarians, as yeelding glory to God, imploring his ayd and favour, rendring him thanks for his benefits; in none of which actions doe they willingly

joyne

joyne with the Protestants; being so
 though not publickely and universally
 commanded by the soveraigne Lord
 and Law of their Church, yet coun-
 selled (as the effect doth shew) in
 private by their particular instru-
 ctors, directors, and Confessours.
 If a Protestant begin to settle himselfe
 to pray with that prayer which the
 lips of our Saviour have sanctified and
 taught, it is now so polluted by passing
 through his lips, that a Romane Catho-
 like will hardly stay in the roome. If he
 use that voyce which all the creatures
 of God in their severall languages doe
 dayly sound forth, and say **God be**
praised, or Glorie to the highest, the
 Romanist alone is silent, and will not
 joyne his assent. If at meate he yeeld
 thanks unto God for his blessings, be-
 it but with *Deo gratias*, which was e-
 ver in Saint *Augustines* mouth; though
 this chase not the Catholike away from
 his dinner (which were to his losse,)
 neither make they it simply unlawfull
 to adde his Amen; yet commonly and
 more willingly he doth forbear it,
 where he may securely doe so without
 farther offence.

On

On the contrary side a Romane-Catholike will not easily say Grace though it bee at his owne table, when a Protestant is present; thinking better to leave God unserved, than that a Protestant joyne in serving him. Though the custome of giving God thanks at meales is generally among those Catholikes growne cleane out of use both in *France* and *Italy* for ought I could see; as not knowing that a Popes pardon is gained by the use of Grace Cups.

In summē, they are more avēse to joyne with the Protestant in doing honour to God, than with the very brute-beasts; if beasts by proper speech could sound forth Gods praise, as the Legends of their Saints in their favour do fancy. Wherein how religious they have proceeded for the amplifying and advancing of Gods Service, that God doth know: how charitably towards their neighbours, that themselves doe know: how politickely for the strengthening of their owne party among their enemies, that the world may know by these few considerations.

First by this course, they keepe their
lay-

lay-followers in a perpetuall darke ignorance of the Protestants faith and Religion; having made it an high degree of deadly sinne, either to reade their books, or to heare their Sermons, or to be present at their service, or almost any way to communicate with them in Religious duties whatsoever. Whereby whatsoever their lay-multipitude conceiveth of the Reformed Religion or of the points of doctrine which therein are taught, is that onely which the enemies thereof doe tell them: who report it according to the distast of their owne stomackes and as may represent it in most odious and hideous forme to the hearers: so that now no more marueile (which experience doth teach) that seldome or never a lay-Roman-Catholicke can be found that conceiveth rightly of any almost of the Protestants positions: sith seldome or never was Romane-Priest yet to bee shewen, that hath not falsified and depraved them utterly in reporting them. Whereas if those lay-Catholikes should once open their eares to know the Protestants opinions from themselves that hold them, (which was the use of the old

old world in their ingenuous simplicitie and singlenesse of proceeding: they would not be found either so absurd perhaps, but that a reasonable; or so wicked, but that a religious mind might embrace them.

Then secondly, by this meanes they doe knit their owne faction more fast together, and unite them more firmly to the head thereof the Pope; sith no service of God but in his communion, and with him no conjunction without utter separation and estranging from his enemies. Whereas if his party should but joyne with the Protestants in such services of God as are allowed by both; this concurring with them in some actions, might abate that utter dislike which they have now of their whole way: yea & haply taking a liking of them in some things they might be drawne still on by degrees to other, and so finally slip away, or grow cold in their first affections. For factions as by disparitie of mindes they are raised, so by strangeness they are continued and grow immortall: whereas contrariwise they are asslaked and made calme by entercourse, by parly they are reconciled

conciled, by familiaritie they are extin-
 guished. A memorable example of the
 vertue of this policy, our owne Coun-
 try in these latter times hath yeelded :
 where in the first Reformation under
 King *Edward*, the Prelates and Clergie
 having before under King *Henry* dis-
 carded the Pope, did easily joyne with
 the Protestants, though not in their
 opinions, yet in the publike service of
 God in the Churches, being indiffe-
 rently composed and offensive to nei-
 ther part. And but that the Pope soone
 after upon extraordinary cause was re-
 stored to his former authority by
 Queene *Mary* ; that faction had in
 likelihood beene long since ended.
 But after that the Pope was once a-
 gaine admitted, and had liberty to tem-
 per with his party at pleasure, in the se-
 cond Reformation, by her Majestie,
 not a Bishop of his could be perswaded
 to come to our Churches, but choosing
 rather losse of living, & the greatest part
 to imprisonment, they laid thereby the
 foundation of that faction of Recusants,
 which hath since bin continued by their
 followers unto this day, notwithstan-
 ding our Service be lesse offensive to
 them

them than in King *Edwards* time, and
 in no part opposite to any point of their
 beleefe. But so hath it seemed good to
 their politicke Governours, by this ut-
 ter breach and alienation to preserve
 and perpetuate the remaines of their
 party; and that in the midst of their
 much more potent adversaries, though
 armed with Lawes; quickned with
 suspicions, yea and exasperated by their
 often dangerous practises against them.
 Now in that they proceede also yet
 one step farther, and not onely inhibit
 their partie the reading of Protestan
 bookes, and repaire to their Churches
 but discourcell also all joyning with
 them in any service of God, by whom
 soever and how lawfull sort soever
 performed: thereby doe they engen-
 der in them (according to their desire)
 an extreame hatred and bitter detest-
 tion of their opposites. For if the Pro-
 testants by reason of their enmitie with
 the Pope and swerving from his way
 doe stand in tearmes of so deepe
 disfavour with God, that their Prayer
 it selfe doth turne into sinne; that their
 humble thanksgivings are abominable
 presumptions; to joyne with them

and praising the Creator of the world, is
 their no better than disservice to his Maje-
 stie ; then surely woe worth the houre
 wherein they were borne, and blessed
 be that hand which shall worke their
 bane and ruine ; then to stay or doubt,
 but what the Pope directeth, that
 they boldly to be executed against the ene-
 mies of God. And this have they set
 up as a Crowne and accomplishment
 to the rest of their practises, against
 their adversaries. For now is their fa-
 ction not onely kept on foote and con-
 tinually maintained without decay :
 but inflamed also with such hatred of
 their enemies, that they are ready to a-
 ny violence that opportunitie can ad-
 vance.

For as diversitie, of judgements doth
 grow into dislikes, and dislikes by op-
 position doe issue into factions : so ha-
 tred in factions doth breake out into
 seditions, and attendeth onely advan-
 tage to use force against those they
 hate. Whereas on the contrary side,
 the Protestant being not armed nor
 quickned up with such stings of hatred
 as his adversaries, is more cold and
 carelesse in his opposite desires, and ex-
 ceedingly

exceedingly inferiour in all strong attempts and practises. But certainly howsoever in this craftie-kinde of policies, which hath too much bewitched the wits of this age; and doth too much tyrannize over that ancient true wisedome wherewith the world in fore-times was more happily governed; these courses may seeme verie fine and effectuall for the atchieving of that end whereto they are framed: yet I suppose it would prove very hard to be showne, how they can stand with the principles and rules of that Religion, whose roote is Truth; whose branches are Charitie; whose fruits are good deedes; extending and even offering themselves with cheerefulnesse unto all men, to the encouraging of friends, and reclaiming of enemies, to the mending of the worse, and accomplishing of the better. For if a magnanimous and noble minde in the high vertuousnesse thereof doe carry selfe in all actions with such moderation and measure, as that it neither hate his enemy so much in regard of his wickednesse, but that it love whatsoeuer in him hath resemblance of vertue;

neither

neither yet feare him so much for his
 mischievous desires, as to rage and
 grow fierce upon him in his weak-
 nesse; but contenteth it selfe so farre
 forth onely to repressle him; as may dis-
 able him thence-forward from doing
 hurt unto others: how much more
 may it seeme reasonable, that the hea-
 venly affection of a Christian, rejoyce
 for whatsoever goodnes appears in a-
 ny man, as finding there some line-
 ments of his Creatours Image, detest
 nothing but impietie and wickednesse;
 the worlds dishonour; and lastly in the
 true and serious worshipping of God,
 doe joyne when occasion offers with
 whatsoever of his creatures, with uni-
 ted affections to cheare up his service,
 where scandall by shew of approving
 that which is evill in them doth nothin-
 der? But this world in the basenes of his
 mettall, now the last and worst, and in
 the weakenesse of his old and decayed
 yeares, laying the ground of all his poli-
 cie in feare and jealousy, issuing from a
 certain consciounes of his own worth-
 lesnes and want of vertue holdeth those
 courses for the best, which worke
 with the greatest and most secret ad-
 vantage

vantage against such as either are, or in time may become concurrents or enemies; letting passe with some termes of formall commendation those ancient more noble wayes, which being derived from the high Governor of both the Worlds, and having their ground on the unmoveable principles of true wisdom and vertue, must needes be of greater force, both for the upholding of those that hold them, and for the effecting of all their worthy and honourable desires, were there a firme minde to pursue them, and a strong arme to wield them; both which to this weake world are wanting. But of these matters sufficient.

It is now time that I come to the view of those meanes which are used by the Papacie for the excluding of all access and sound of the Religion, in those places where their power remaineth yet unabridged. Wherein as in other like cases before I will lightly passe over that which is apparent to all eyes; and that is what service their Inquisition doth therein: being in truth the principle and most forcible engine in accomplishing that worke; and such

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as wheresoever it and the Counsell of Trent can be thoroughly planted and established, as in *Spaine* and all *Italy* now save onely some part, perhaps of the Kingdome of *Naples*, where the tyrannie of *Spaine* may be inquisition sufficient, (as the Inquisition of *Spaine* is also of the two the crueller;) doth rid them of feare, and their adversaries of hope, of letting in the reformation; unlesse perhaps in some universall deluge of warre, when the execution of Lawes and such searches shall be forced to cease. For this Inquisition, as a soveraigne preservative, and defective of no vertue save Justice and Mercie, being committed lightly to the most zealous, industrious, and religious Friars that can be found in all places, who leave no one rule thereof unpractised; taking hold of men for the least suspicion of Heresie or of affinitie or connivence with Heresie that may be, as the bare reproving sometimes the lives of their Clergie, or the having of any Booke or Edition prohibited (though yet with some regard of the nature and qualitie of persons, seeing, many a man makes those actions suspicious,

which otherwise would not make the man;) discovering men by the pressing of all mens consciences, whom they charge under an high degree of mortall sinne and damnation, (being a case reserved, and wherein not any under an Arch-Bishop or Bishop can absolve them, as I have seene in their printed instructions at *Siena*,) to appeach even their nearest and dearest friends if they know or but suspect them to be culpable therein: proceeding against the detected with such secrecie and severitie, as that first they shall never have notice of their accusers, but shall be urged to reveale their very thoughts and affections; Secondly, if by long enquire they be taken tardy in any one thing delivered in their examinations, or can be convicted thereof, by any two witnesses of how base or indifferent qualitie soever, without further reply they are cast and gone; thirdly, if nothing fall out to be proved against them, yet will they hold them in their *Holy house* divers yeares sometimes, in great anguish and misery, for a terrour to others, and for their exacter triall, and lastly, besides all their tortures and scornes,

scornes, if one be touched the second time, nothing but death without remission: this being the diligence, this the violence of their Inquisition, it doth so sweepe all quarters and corners where it walketh, that as a sheering wind it kills all in the bud, no wit nor proviſion being poſſible to avoid it. Yea it is ſuch a bridle to the very freedome of mind and liberty of ſpeech, which they of their owne way would otherwiſe uſe; and is converted in ſome places to ſuch an inſtrument no leſſe of civill than Eccleſiaſticall tyrannie: that as *Naples* and *Millane* did a while vehemently withſtand it, and *Spaine* would with the deareſt things they have redeeme it; ſo moſt of their moſt zealous Catholikes elſewhere which would die perhaps if neede ſo were for their religion, yet abhorre the very name and mention of the Inquisition, as being the greateſt ſlavery that ever yet the world hath taſted. And the *Venetians* themſelves could never yet be brought to admit it in other ſort, than with certaine very favourable exceptions for ſtrangers (who are generally alſo in *Italy* little ſearched into for their conſciences, by

reason of the gaine which comes by their repaire, but may passe well enough if they give no scandall) and with retaining the soveraigne sway thereof in their owne hands at all times.

But to let this racke of mens soules thus rest, as an invention fitter for the Religion of *Antiochus* and *Domitian*, or for Mahomets Alcoran, than for the clemencie of his Gospell, who was Prince of mildnesse and mercy: it is a wonderfull thing to see what curious order and diligence they use, to suffer nothing to be done or spring up among themselves, which may any way give footing to the Religion which they so much hate. And first for the *Scriptures*; for as much as the Reformation seemes grounded upon them, the Reformers having striven to square it out wholly and onely by that rule, as farre forth as their understanding and wits could wade; and for as much as it is a thing which the *Romanists* deny not, that a great part of their Religion hath other foundation, and would seeme in many points to swerve much, yea and plainly to crosse the Scriptures, as an ordinary

ordinary reader by his meare naturall wit, not fashioned by their distinctions nor directed by their glosses, would expound it : for this cause though heretofore to stoppe their adversaries mouthes, alwayes yolping and crying with natefull sounds, that they would not let the poore people heare their Creatour speake to them that they starved and murdered their soules in ignorance robbing them of the bread of life, the voice of *Christ*, and cramming and choaking them with their emptie superstitions; their poisoned Idolatry; that the Scriptures would shew them that their worshipping of blind Images was a thing detested, and even with threats prohibited in the Law of God; their praying in unknowne language and by tale plainly reprov'd; their invoking and vowing to Saints a matter there never heard of; that their Ceremonies were vanities, their trafficke for soules very Sacrilege, their miracles delusions, their Indulgences blasphemies; that it would discover their Church to be a body strangely infected and polluted with all foule and pestilent diseases; and finally

nally that their not erring and not controllable **LORD of Rome** was no other than that imperious bewitching **Lady of Babylon** : though I say as well to beate backe these irksome outcries of their aduersaries, as also to give some content and satisfaction to their owne, that they may not thinke them so terribly afraid of the Bible, they were content to let it be translated by some of their favourers into the vulgar, as also some number of Copies to be saleable a while at the beginning : yet since having hushed that former clamour, and made better provision for the establishing of their kingdome, they have called all vulgar Bibles streightly in again, (yet the very Psalmes of *David* which their famous preacher, Bishop *Panigarola* translated) as doubting else the unavoideablenesse of those former inconveniences.

To let passe those hard conceits which they breede in the multitude, as touching the inextricable obscuritie of the Scripture, the easinesse to mistake it, the dangerousnesse to erre by it : having raised in some places such base and blasphemous proverbs concerning

cerning it, as for my part I had rather
 themselves would extinguish them,
 than that I list to give them life by re-
 cording them in this place. Neither
 yet in their very Sermons though they
 preach alwayes in a manner on the
 Gospell of the day, doe they reade or
 any other wayes recite the text; but
 discourse onely on such points of it as
 they thinke fittest, without more so-
 lemnitie; that no sound of Scripture
 may possesse the people: although the
 use of *France* be otherwise for that
 matter: yea some parts of Scripture,
 as Saint *Pauls* Epistles, they are so jea-
 lous of, and thinke so dangerous, that
 by report of divers, (for my selfe did
 not heare it,) some of their Iesuits of
 late in *Italy* in a solemne Sermon, and
 other their favorits elsewhere in pri-
 vate communication, commending
 betweene them Saint *Peter* for a wor-
 thy Spirit, have censured Saint *Paul*
 for a hot headed person, who was
 transported so with his pangs of zeale
 and eagernesse beyond all compasse
 in sundry his disputes, that there was
 no great reckoning to be made of
 his assertions; yea hee was dange-
 rous

rons to reade as favouring of heresie in some places, and better hee had not written of those matters at all. Agreeable to which I have heard other of their Catholikes deliver, that it hath beene heretofore very seriously consulted among them, to have censured by some meanes and reformed the writings of Saint *Paul* : though for my owne part I must confesse I can hardly beleieve this, as being an attempt too too abominable and blasphemous, and for these times also too desperate a scandall, But howsoever, hee of all other is least beholden to them: whom of mine owne knowledge and hearing, some of them teach in Pulpits, not to have beene secure of his preaching but by conference with Saint *Peter* and other of the Apostles; nor that hee durst publish his Epistles till they had allowed them. These orders have they taken to avoid danger from the written Word: advancing in stead thereof the amplitude, the sufficiencie, and the infallible certaintie of Gods Oracles and Word not written, but delivered to the custody of his holy Church by speech onely; which Church hath now
fully

fully also delivered her minde in the late Councell of Trent; whereto all that are solemnely doctored in *Italy* must subscribe.

And as in the foundation of the Reformation which is the Scripture, so much more in the edifice it selfe the **Doctrine and Opinions**, they beate away all sound and Eccho of them: being not lawfull there to alledge them, no not to glance at them; not to argue and dispute of them, no not to refute them. In ordinarie communication to talke of matter of religion, is odious and suspicious: but to enter into any reasoning though but for argument-sake without other scandall, is prohibited and dangerous. Yea it was once my fortune to be halfe threatned for no other fault than for debating with a **Jew** and upholding the truth of Christianitie against him: so unlawfull are all disputes of Religion whatsoever. And their Friers even in *France* in their indeavors to convert others, will say it is lawfull to perswade them, but not so to dispute of them. But in *Italy* this is much more exactly observed: where in their Divinity disputations in
their

their Vniversities or Colledgēs, (as some such disputations they have, but very sleight and unfrequent;) I could not perceiue that they ever debated any question at this day controverted;) otherwise than (as ever) among themselves and betweene their Schoolemen. And which was more strange to me till I sounded the reason, in no place of *Italy* where ever I came, could I heare any of their Preachers treat of any point in question betweene them and the Protestants, save only at *Padova*; where, in respect there are alwayes diuers hundreds of strangers of the aduersē party, it is otherwise practised, and I weene advised.

But in all other places for ought I could perceiue, either they mention now no aduersaries; or if they doe, which is very seldome, yet doe they not unfold their opinions and arguments, but either frame other *Chimæras* of their owne in stead of them, and so flourish a bout or two in canuassing their owne shadowes, as is usuall in *France* also; or else dispatch them away with certaine generall reproaches, and then (as I have heard some of them)

them) will formerly conclude; but
 what doe I name Heretickes in an as-
 sembly of Catholikes? Howbeit they
 are not so forgetfull and carelesse
 of their good crosse neighbours, as
 this course might seeme at the first
 blush to import: but those offices they
 doe, they doe them to the best puo-
 pose; teaching the people sometimes
 in Pulpit, but much more in private
 conferences and in their confessions,
 that the *Lutherans* and *Calvinists* are
 blasphemers of God and all his Saints,
 and above all other that they despise
 and vilifie our Lady, saying plainly
 shee was no better than one of their
 owne wives; that they abolish the
 Church-Sacramants, the onely meanes
 of salvation; that where-ever they
 come, they either raze or robbe Chur-
 ches, and make stables of them; that
 there is no kinde of villany which is
 not currant among them; that in *Eng-*
land they have neither Churches nor
 forme of Religion, nor serve God
 any way; that the *English* Nation
 since their falling away from the
 Church is growne so barbarous, that
their Souldiers are very Canniballs,
 and

and eate young children. But that above all other places **Geneva** is a very professed Sanctuary of roguerie, giving harbour to all the runnagates, traitors, rebels, and wicked persons of all other Countries. By which speech very generally in *Italy* spread and beleevd, some memorable accidents have at some times happened. Sundry of their priggish and loose Friars, hearing of *Geneva* to be such an onely place of good fellowshippe, and thinking the lewder pranks they played with their owne ere they came thither, to finde the better welcome at their comming; have robbed their Convents of their **Church plate** and **Repositoires**, and brought away the bootie in triumph to *Geneva*, under the changeable colours of reformed Religion: where their advancement hath beene straight to the Gibet for their labour: a reward much unexpected, and such as caused them to complaine pittifully of their wrong information; for such is the extraordinary severitie of that Cittie, as to punish crimes committed without their State, with no whit lesse rigour than as if they had beene done within it. And

not

not many yeares since is was the lot of a *Spanish* gallant, who stood upon his state and carried a mint about him, to repaire thither to have stamps made him for the coyning of Pistolets. His defence was that hee understood their Cittie was free, and gave receipt to all offenders. It was told him that it was true, that they received all offenders, but withall when they were come, they punished their offences. A distinction which the good gentleman had never before studied; and the learning of it then cost him no lesse than his head-peece.

And as by these kinde of slanders, so also the more to harden mens mindes against them, they will tell of strange miracles that have befallen them. A point wherewith the Pulpits of *France* also doe ring daily: where in the sledge of *Paris* they were growne to that audaciousnes, as to perswade the people there who generally believed it, that the thunder of the Popes excommunications had so blasted the Heretickes, that their faces were growne blacke and ougly as devils, their eyes and looks ghastly, their breaths noysome and pestilent.

stilent. Much like unto one of the *Servi di Madonna* at *Bolonia*, whom I heard in Pulpit among a multitude of moderne miracles, which had fallen out to their punishment who were excommunicated, (the continuing wherein a yeare, without seeking absolution, incurre suspicion of Heresie;) tell this also of an hereticall Gentleman of *Polonia*: who talking at a solemne dinner against the Pope, the bread on his trencher grew blacke as inkē, and upon his repentance and conversion returned to his former whiteneffe. A thing hapned but lately and reported by the *Polonish* Ambassadour to a Cardinall, by the Cardinall to a Bishop, by the Bishop to this Frier. An imitation perhaps of that renowned miracle of eating tables for hunger, threatned by that winged Prophetesse, with like deduction of credit.

*Quæ Phæbo Pater omnipotens, mihi
Phæbus Apollo.*

*Predixit, vobis Furiarum ego maxima
Pando.*

And these things are in stead of refuting the Protestants Religion: which are not in vaine.

For

For the vulgar sort, who beleēvē, as they say, in God and the Pope, thinke all to be Gospell that their Friers tell them. And I have heard some cōjecture at others to be *Lutherans*, onely by reason they were so monstrous blasphemers as they were. But all are not of that stampe: those Gentlemen & other who have travelled abroad: and those also at home that are not passionately blind, but discreet & inquisitive of the truth of all things; howsoever dissenting from them, yet have no such hard conceit of the Protestants opinions or actions. But the most strange thing as to me it seemed of all other, is that those principall writers who have employed themselves wholly in refuting from point to point the Protestants doctrine and arguments, are so rare in *Italy* as by ordinary enquiry, I believe not to be found. The controversies of Cardinall *Bellarmino* I sought for in *Venice* in all places. Neither that nor *Gregorie* of *Valenza*, nor any of such qualitie could I ever in any shop of *Italy* set an eye on: but instead of them an infinite of meere invectives and declamations. Which made me entertaine this
inspicious

suspicious conjecture, that it might be their care that no part of the Protestants positions and allegations should be knowne they were so exact, as to make *discurrer* in some sort even those very bookes, which were constrained to recite them, that they might refute them, in such wise as not to suffer them to be commonly saleable, but onely to such or in such places as the superiours should thinke meete. But the truth of this conjecture I leave to further enquire.

The Conclusion is this: no sound of the reformed Religion, either stirring in *Italy*, or by any humane wit now possible to be raised. For, to bring in from forraine places any hereticall writing, though it were without malice, were two yeares streight imprisonment as they say, if hee so escaped. So far are they from their adversaries, either simplicitie, if their cause be bad; or honestie if good: who not onely in most of their replies print both together, to give meanes of indifferencie in judging to the reader; but even permit their adversaries yet unanswerable disputes to runne currant among them,

them, so they be in the Latine, and not
 purposely written, as some are to mis-
 draw the multitude. It remaineth now
 to restraine the *Italians* from going
 abroad to forraigne countries, where
 those contagious sounds and sights
 might infect them. Herein the nature
 of the *Italian* doth supply: who won-
 ders at us *Englishmen* that come travel-
 ling so farre thither, himselfe having
 no humor to stirre one foote abroad;
 and indeede little needing, considering
 how all Nations of Christendome doe
 flocke to him. But not so for Mer-
 chants, these flie abroad in exceeding
 abundance to all places, and in wealth
 where-ever they come over-toppe all
 other; such is their skill, their wit,
 their industrie, their parsimonie. Be-
 hold then this Popes late exploit also
 for that point. He hath by his printed
 Bull under paine of excommunication
 forbidden them all repaire for traffike
 to hereticall Countries: whereupon
 some as I here are retired from *Eng-
 land*, and other in other places are said
 to have importuned and obtained some
 our-Chappell to have their Masse in.
 Thus hath every gappe his bush,
 each,

each suspicion his prevention.

One thing onely remaineth as a garland to all the rest. It were an hard state and a tyrannicall, where the Superiours should assume to themselves all licence of doing, and not permit to the inferiours at least-wise libertie of speaking, which is but a slender revenge for so great a wrong as ill government; yet such as by giving vent to the boiling fumes of hatred, doth evaporate and a slacke that heat, which otherwise would flame out into fury and mischief. For which cause the wisest men have beene alwayes best pleased, that losers should have their words; and they who have endeavoured to bridle mens tongues by sharpe laws, whom they rather should have charmed, & held in tune by their own integrity, have learned that things violent are seldome permanent, and that the enjoyning of too much patience makes men breake into madnesse. Yea I have heard men of great experience and judgement say, that the best way to reconcile the Country enmities is to let the good men chide a while heartily together; and their stomacks being once

dis-

disgorged, a peaceable motion will find
 good audinence : so necessary are these
 evaporations to the mindes of the mul-
 titude, which may serve for some ju-
 stification of the wisdom of the Pa-
 pacie in those former free times, when
 they did, and others said, what each
 humour advised. But little was it then
 feared, which since hath followed.
 Little was it imagined, that the time
 should come, when the world awak-
 ened by the cries of a Frier, should looke
 about so broadly, and search so narrow-
 ly all the plaits and hidden corners of
 the Papacie, what their doctrine had
 beene, what their lives, what their
 scopes, and what their practises. Not
 so many of the consecrated divine Pa-
 trons of the *Romane* state, with thou-
 sands of prayers and vowes daily ado-
 red; nor so many of their enshrined and
 miracle-working Images, to whom
 such store of lampes and pure candles
 were daily burning; so much incense
 perfumed, so long and toylesome Pil-
 grimages performed, such abundance
 of gifts and glad offrings presented;
 in whom lastly so many, so de-
 vout, so humble both bowed knees,
 and

and hung downe heads, and beaten breasts, and lift up eyes attended; did ever foretell so notable a calamitie.

It was not then thought that there would arise a generation, who would alleage in good earnest, that divers hundred of yeares since, as also more freshly, sundry of their owne Authours and followers had in bitter detestation of their owne monstrous abominations described out the Pope for the Antichrist fore-propheesied; called Rome the very Babylon and Temple of Heresies, the corrupter of the World, the hate of Heaven, and in effect, the high-way and very gate of Hell: that the lives of their Prelates, Priests, Friers, and Nunnes, not for some particular offences, which will alwayes befall, but for their ordinary tenour and courses of conversation, had beene so reported by men of their owne Religion, that an honest adversary cannot reade them without sorrow, nor a modest without shame and blushing: that the iniquitie of their chiefe Sea hath beene so exorbitant, as to have raised amidst themselves this proverbe or saying among many other

con-

concerning it, recorded in their owne bookes, that the worst Christians of Italy are the Romanes, of the Romanes the Priests are wickedest, the lewdest Priests are preferred to be Cardinalls, and the baddest man among the Cardinalls is chosen to be Pope. Neither was it then fore-scene, that the world entring into those considerations, would thinke that they had reason which called for a Reformation; and that it was not a fatall calamitie of this age, but a supernaturall blessing of God from above. after the kindling of many precursorie lights of knowledge, and furnishing other instruments to doe service therein, to direct a meere accident of scandall on their part, namely the indiscreet proclaiming and sale of their pardons, as the wisest and worthiest of their owne Historiographers reporteth it, to the provoking of certaine men of more zeale and courage, than policie or skill, in conducting their actions; who without any such premeditated intent, yea and drawne into the lists, and held in them against their will, by the violent pressing and insulting of their adversaries;

faries; having beene forced to sift thor-
 oughly the *Romish* doctrine and pra-
 ctise, have discovered therein those er-
 rors and abuses, which it was high
 time to be purged and swept out of the
 Church: and that the establishing of
 this Reformation how unperfect soe-
 ver, to be done by so weake and sim-
 ple meanes, yea by casuall and crosse
 meanes, against the force of so puissant
 and politicke an adversarie, is that mi-
 racle which in these times wee are to
 looke for; wherein it pleaseth God,
 whose goodnesse all times doe speake
 out; to renowne his high wisdom
 in guiding this untoward world by or-
 dinary courses; as in fore-times his
 power, by admiring therein his often
 extraordinary wonders. But the Papacie
 at this day taught by wofull experience
 what dammage this licence of writing
 among themselves hath done them; and
 that their speeches are not onely wea-
 pons in the hands of their adversaries,
 but eye-fores and stumbling-blockes al-
 so to their remaining friends: under
 shew of ~~purging~~ the world from the
 infection of all wicked and corrupt
~~Books~~ and passages, which are either
 against

against Religion or against honestie
and good manners; for which two
purposes they have their severall offi-
cers, who indeede doe blot out much
impiousnesse and filth, and therein will
deserve both to be commended and
imierated, (whereto the *Venetians* adde
also a third, to let nothing passe that
may be justly offensive to Princes;) have in truth withall pared and lopt off
whatsoever in a manner their watch-
full eyes could observe either free in
disclosing their abuses and corruptions,
or sawcie in construing their drifts and
practises, or dishonourable to the Cler-
gie, or undutifull to the Papacie. These
editions onely authorized, all other are
disallowed, called in, consumed; with
threats to whomsoever shall presume
to keepe them: that no speech, no wri-
ting, no evidence of times past, no dis-
course of things present be; in some,
nothing whatsoever may sound ought
but holinesse, honour, puritie, integri-
tie to the unspotted Sponse of *Christ*;
and to his unerring Vicar; to the
Mistresse of Churches, to the Father
of Princes. But as it falleth out now and
then, that wisdome and good fortune

are to the ruine of them that too much follow them, by drawing men sometime, upon presumption of their wit and cunning in contrivements, and of their good successe with all in one attempt, to adventure upon another still, of yet more subtile invention, and more dangerous execution; which doth breake in the end with the very finenesse it selfe, and overwhelme them with the difficulties: So it is to be thought, that their prosperous successe in pruning and pluming those later Writers, effected with good ease and no very great clamour, as having some reason, and doing really some good; was it that did breede in them an higher conceit, that it was possible to worke the like conclusion in Writers of elder times, yea in the Fathers themselves, and in all other monuments of reverend Antiquitie; and the opinion of possibilitie redoubling their desire, brought forth in fine those *Indices expurgatorii*, whereof I suppose they are now not a little ashamed, they having by misfortune light into their adversaries hands, from whom they desired by all meanes to conceale them; where
they

they remaine as a monument to the judgement of the world of their everlasting reproach and ignominie. These purging *Indices* are of divers sorts: some worke not above eight hundred yeares upward: other venture much higher even to the prime of the Church: the effect is that for as much as there were so many passages in the Fathers and other ancient Ecclesiasticall Writers, which their adversaries producing in averment of their opinions, they were not able but by trickes and shifts of wit to reply to; to ease themselves hence-forth in great part of that wit-labour; (a qualitie indeede perhaps more commendable in some other trade, than in Divinitie where veritie should onely sway, where the love of the truth should subject or extinguish wholly all other passions, and the eye of the minde fixed attentively upon that object, should disturne from the regarding of other motives whatsoever:) some assemblies of their Divines, with consent no doubt of their redoubted Superiours and Soveraignes, have delivered expresse order, that in the impressions of those

Authours which hereafter should be
 made, the scandalous places there na-
 med should be cleane left out: which
 perhaps though in this present age
 would have smally prevailed to the
 reclaiming of their adversaries, yet
 would have beene great assurance for
 the retaining their owne, to whom no
 other Bookes must have beene granted.
 Yea and perhaps time and industrie,
 which eate even thorough marbles, ex-
 tinguishing or getting into their hands
 all former editions, and for any new to
 be set out by their adversaries there is
 no great feare whose Bookes being
 discurrent in all Catholike Countries,
 their want of meanes requisite to utter
 an Impression, would dishearten them
 from the charge: the mouth of antiqui-
 tie should be thoroughly shut up from
 uttering any syllable or sound against
 tham. Then lastly by adding words
 where opportunitie & pretence might
 serve, and by drawing in the marginall
 notes and glosses of their Friars into
 the text of the Fathers, as in some of
 them they have already very handfom-
 ly begun; the mouth of antiquity should
 be also opened for them. There remai-
 ned

ned than onely the rectifying of Saint *Paul*, (whose turne in all likelyhood if ever, should be the next,) and other places of Scripture, whose authoritie being set beneath the Churches already, it were no such great matter to submit it also to her gentle moderate Censures; especially for so good an intent as the weeding out of Heresies and preserving of the Faith-catholike in her puritie and glory: But above all other the second Commandement, (as the *Protestants*, *Grecians* and *Jewes* reckon it,) were like to abide it: which already in their vulgar Catechismes is discarded as words superfluous, or at leastwise as unfit or unnecessary for these times. And then without an Angell sent downe from Heaven, no meanes to controll or gaine-say them in any thing. But these are but the dreames perhaps of some overpassionate desires, at leastwise not likely to take place in our times. But what is it which the opinions of the not possibilitie of erring, of the necessary assistance of Gods Spirit in their Consistories, of authoritie unlimited, of power both to dispence with Gods law

in this world, and to alter his arrests and judgements in the other, (for thereunto doe their pardons to them in Purgatory extend :) what is it which these so high and so fertill opinions are not able to engender, and doe not powerfully enforce to execute? carrying men away head-long with this raging conceit, that whatsoever they doe by the Popes, they doe by Gods owne Commandement, whose Lieutenant he is on Earth by a Commission of his owne penning, that is to say, with absolute and unrestrained jurisdiction; that whatsoever they doe for advancement of his Sea and Scepter, they doe it for the upholding of the Church of *Christ*, and for the salvation of mens soules, which out of his obedience doe undoubtedly perish. And verily it seemes no causlesse doubt of feare, that these humours and faces, so forward, so adventurous, to alter and chastise with palpable partiality, the workes of former times in an age which hath so many jealous eyes on their fingers, so many mouthes open to publish their shame, such store of Coppies to restore and repaire whatsoever they should

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presume to maim (r deprave: that
 in former ages, when therewere few
 Coppies, small difficulties, no enemies;
 as it is found by certaine and irrefragable
 arguments, that many bastard-writings
 were forged in their favour, and
 fathered on honest men who never
 begat them; so also they might be-
 side other their choppings and chan-
 gings, puttings in and puttings out, sup-
 presse many good and ancient eviden-
 ces, which they perceived were not
 greatly for their purpose to be extant.
 But of all other in reforming and puri-
 fying of Authours, the care and dili-
 gence of this Pope doth farre exceede:
 who not content with that which hath
 beene done in that kinde before him,
 nor thinking things yet so bright as
 they should be, causeth much to be
 perused and scoured over a new: yea
 and it is thought will cashiere some
 worthy authours; who as yet though
 with cuts and gashes hold ranke among
 them. And for a further terrour not to
 retaine bookes prohibited; I have seene
 in their printed instructions for Con-
 fession, the having or reading bookes
 forblidden set in ranke amongst the
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finnes against the first Commandement.
 And for farther provision. The *Jewes*
 (who have generally not any other
 trades than frippery and usury, loane
 of money and old stufte,) are inhibited
 in many places the medling any more
 with bookes, for feare least through
 error or desire of lucre they might doe
 them prejudice. Neither is it lawfull in
Italy to carrie bookes about from one
 place to another, without allowance of
 by them from the Inquisitors, or search
 by their Authorities. Wherein as I con-
 fesse they have neglected nothing,
 which the wit of man in this kinde
 could possibly devise : so yet may it
 be doubted, that as too much wi-
 ping doth in the end draw bloud with
 it ; and soile more than before ; so
 this too-rigorous cutting of all Authors
 tongues, leaving nothing which may
 favour any freedome of spirit, or
 give any satisfaction for understan-
 ding times past ; may raise such a long-
 ing for the right Authours in the
 mindes of all men, as may encourage
 the Protestants to reprint them in their
 first entirenesse, having hope given to
vent them although in secret. These
 have

have I observed for the complots and practises of the *Romane Church* and Papacie, not doubting but they may have many more and much finer than I can dreame of: and yet in the surveying of these altogether, me thinke they are such and so essentiall in their prooffe, that it causeth mee in generality of good desire to wish, that either the cause which they strive to maintaine were better, or their policies whereby they maintaine it were not so good.

Now to take a briefe view of the **Present State of the Papacy** or rather of some points therein more requisite to be knowne: first to consider it in his owne proper and **Peculier Dominions**, namely in the Signories and Territories which the Pope holds in *Italy*; for as for *Avignon* with his **Countrey Veneissine** in *France*, by reason of the ill neighbourhod of the Protestants of *Orange*, it hath yeelded him I weene in these latter times no great matter; (yea rather it hath beene an over-charge unto him; for which cause they like well to be under the Pope, as bringing more

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into them, than he taketh from them:)
 I take it at this day, of the foure great
 States of *Italy*, by reason of the accessie
 to the Dukedome of *Ferrara* escheted
 to him of late, to be clearely the third
 at least, and to surmount the great
 Dukes, which it hath well-nigh sur-
 rounded also. Yea question might be
 made concerning the second place. For
 although the *Venetians* in amplitude of
 Territory farre, and in greatnesse of
 renew not a little exceede it: Yet
 beside other difficulties and charges of
 necessitie to which they are more sub-
 ject; in Military force they greatly
 come short; the Popes men retaining
 still the brave hearts of their ancestors,
 and breeding among them plentie of a-
 ble leaders, (whereof at this present
 both the great Duke and the *Venetians*
 doe serve themselves;) whereas the
Lombards, wherein is the flower of the
 State of *Venice* are as heavy and un-
 warlike, as their soile is deepe and far;
 insomuch that the *Venetians* are driven
 to seeke abroad, and especially to the
Grisons, from whom they are to have
 at all times tenne thousand at call. But
 on the contrary side being to be al-
 ledged,

leaded, that the *Venetians* are by Sea
 puissant where the Pope can doe no-
 thing; I suppose they may still hold
 the second place of greatnesse: the first
 even in *Italy* without other respect, be-
 ing incomparable due unto the *Spanish*
 mightinesse. And this in possession.
 Besides which all *Italy* holding partly
 of the Pope and partly of the Empire,
 (save the Signiour of *Venice*, who ac-
 knowledge no Lord) of the Pope, the
 kingdomes of *Naples* and *Sicily* with
 their dependants, the Dukedomes of
Parma and *Placentia*, and *Vrbino*, be-
 sides other lesse quillits of these, the
 Duchie of *Vrbino* (no great thing, but
 full of stout men, and of some hundred
 thousand crowes renew,) is in great
 possibility to devolve to the Church
 ere long; the Duke being in yeares and
 without heires though as now unmar-
 ried, by his old wives decease of late;
 but the Iesuites labour hard that hee
 so remaine, perswading him that Bi-
 gamy is not so acceptable an estate to
 God. There is also possibilitie of the
 escheting of *Parma* and *Placentia*, there
 being but the young Duke, (who re-
 maineth still unmarried, being with-
 stood,

stood, as is thought, in his long love at *Florence*, both by *Spaine* of old, and now by the Pope also, besides the great Dukes not hastinesse to forge his Necessities portion;) and the Cardinall *Farnese* his brother, who in that case I beleeve should finde as difficult a suit at *Rome* for dispensation to marry; as the Duke of *Ferrara* did before him for a transport of his tenour. Of *Naples* I can say nothing either of probability or possibilitie, as things now stand. Onely it is apparent that the Popes have a very great desire unto it, and opinion of good title also even in present. But the unfortunate successe and fearefull example of Pope *Sixtus Quintus* hath given a fresh stoppe and great checke both to their desire and title. This *Sixtus Quintus* having of a simple Frier beene advanced to the Papacie by the favour of *Spaine* onely, which of long he had served; foreseeing very plainly in his changed discourses the inevitable bondage, which together with all *Italy* the very Apostolike Sea and Lady-Church of the world was in short time to fall into,

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if the grēatnesse of his preferour did grow as it began ; whose irreligious enchroachment upon the Church-rights, whose tyrannous importuning them to serve his turnes and humours, whose bravadoes, threats, insolencies, and Lording over them, his eyes did see daily and could not remedie ; constrained by these eminent dangers and present indignities, adventured to revive and harbour in his minde the afflicted and forsaken thoughts of *Paulus Quartus* his predecessor, and to embrace a desseigne of chasing the *Spaniards* out of *Italy*, and especially of recovering the Realme of *Naples* to the Church, which hath now but a quit rent of foure thousand Crownes out of it, (sent to them upon an Hackney) being one of the richest plots that is in the world. For the effecting of which purpose by inhaunsing his imposts of all commodities after the example of other Princes and States and his neighbours, and by other devises together with good menagement, in short time hee raysed five Millions of Treasure, a good ground of warre:

warre : and moreover after the example of the same *Paulus Quartus*, who brought into very *Rome* it selfe two thousand *Alman Lutherans* to oppose against the Duke of *Alba*, King *Philip* Generall in *Italy*, yea and was content to endure quietly those abuses and despites which they daily offered to his Images and Sacrament and sundry other devotions, as remaineth in a report of credit not to except against ; so that *Sixtus* began covertly to seeke strength from the Protestants, propending more to favour this *French Kings* labours, yea and desiring to entertaine good correspondence with *England* also, as was strongly suspected, commending her Majesties government above all Princes in the world. By which meanes and endeavours he drew upon him so great feare & hatred of the *Spanish* party, and especially of the *Iesuits*, (from whom also as being too rich for vowers of povertie, he tooke away at one clappe above tenne thousand Crownes rent, and bestowed on Saint *Peter* ; as I have heard reported ;) that they stiled him a *Navarrist*, a *Schismaticke* and *Hereticke*, an Allie of the Devils,

vils, yea and protested they would farther proceede against him : and at this day they ordinarily give out in *Italy* that the Devil with whom he had intelligence, came and fetcht him away ; being in truth one of the worthiest Popes this age hath seene, and of a minde most possessed with high and honourable enterprises. But the unprosperous event as I said, of this project for the uniting of *Naples* againe to the Papacie, and his precipitated ruine who dared to advance it ; having beene poysoned by *Spanish* practise, as the wisest there say ; (and while my selfe was in *Italy*, a Priest one of the Popes subjects reported in secret ; that there was lately a supplication put up to his Holines by a person unknowne, craving absolution at his hands for making away of a Pope, which was thought could be no other than this *Sixtus*) doth deterre them that come after from embarking themselves in the like, and from imitating his actions whose end they have cause to tremble at.

So *Naples* remaineth in his view that hath most right to it ; but in his hands

hands & armes that is strongest to hold it : and is like so to continue till some stout Pope assisted with greater aides & opportunities, shall adventure to send back that *Spanish* Hackney with a great horse after him, as the Frier advised. And this for the Popes temporall State: which may yeeld him perhaps two millions of yearly renew, by reason of the great encrease *Ferrara* hath brought ; and be able to make at home for their owne defence some hundred thousand fighting men or thereabout if neede were.

Besides what rent arising from the Popes patrimony and state at home, that which he sucketh from *Fozaine* parts is not small even at this day; though nothing perhaps in comparison of those former rich times, when money came in daily so flush from all quarters, that their temporall, of which now they make their principall, was then but an accessory additament to their greatnes. For many among other blowes which *Luther* with his long penne hath given that Sea, it hath compelled them besides the entire losse in countries revolted even in those

those which sticke to them, to draw more moderately than before, for feare of offending. Yea they have beene driven also in these later times, to share or yeeld up into the hands of great Princes (of *France* namely and *Spaine*,) for the better assuring them, a great part of those Fleeces with themselves went to sheere from the Clergie heretofore without any such partners. Howbeit in *Italy* and some oier few places, their Annates and tenths doe still run currant: besides the Spogly, as they tearme them, or strippings of Clergie-men at their deaths, (unlesse in their life-time by yearely pension they list to redeeme them:) and amount no doubt unto a good round summe. His gaine out of *Spaine* is thought matchable very neere to that of *Italy*: which the Kings thereof doe and will more contentedly endure for the better assuring of the Papacie to them: which otherwise were likely to runne mainely with *France*. I would not report it but that I have it from good place, that *Pius Quintus* under pretences after the Councell of *Trent* for visiting and reforming of their Clergie

gie with other Papal affaires, was complained of to the Councell of *Spaine* to have drawne foureteene millions from them out of that Kingdome. What gaine their pardons bring I cannot well estimate; they being not sold now to particular persons after their former usage save in *Spaine* and those out-appurtenances; where also the late King himselfe was said to have the greatest share, and in regard thereof to have enterposd his Regall authoritie in pressing their sale upon all his people. It is to be presumed that such a multitude of generall, perpetuall and plenary indulgences, for all times, persons, and offences, besides other more limited, as are granted to the greatest part of the Religious houses, and to some other Churches of *Italy*, and to sundry in *France* also; yeeld fowewhat to the Holy-Father in way of thankfull acknowledgement, considering their gaine by them is not nothing.

The *Cordeliere* at *Oyleans* at the publishing of one Indulgence, picked up as they say there foure thousand Crownes at a blow. But howsoever the mysterery of that secret hand, this

is plaine & apparent, that the Papacy is content to use these Religious houses, as very sponges to drinke what iuyce they can from the people, that afterwards he may wring them out one by one in his own convents. The convents have from him these indulgences of grace to remit sins and free soules from the flames of Purgatory; at the anniver-
 sarie publishing wherof in their Churches, there stands in eminent place the boxe of devotion, with some poore begging Crucifix lightly before it, and two tapers on each side to see the chinke to put money in. What man can be so unthankfull, so stony and drie hearted, as to give nothing to them who have forgiven them so much: especially there never wanting some holy pretence to encourage, nor many a deere eye to observe their good doings. Besides this, the Pilgrimages to their miraculous images; (which draw great commoditie to the Cities also and States, wherein the people not ignorant thereof, helpe to set them a working; a consideration that bringeth contentment therewith no lesse to the Princes, so sweet is the taste of gaine
 from

from whatsoever:) the visiting of their holy Reliques; both which have their offerings: the purchasing of Masses both auxiliatory and expiatory: their rewards for praying, their collections for preaching, besides sundrie other duties; among which their *Obits*; which are so beneficiall, that their account is from a rich man to draw *Vijst & Modis* some hundred crownes at his funerall, or else it goes hard. Yea this is so certaine and so good a rent unto them, that if any man of sort should be buried without their solemnities, and some of their orders to accompany his coarſe; hee should be thought a very Hereticke, and be sure to have some odde bruit set abroad concerning him. As fell out not long since to a welthy Citizen at *Lucca*: who willing by his Testament to be buried in the night without their attending, tapering, censing or singing: had a rumour of him soone spred by the belly-devout Friars, whom hunger and losse of hope had made wickedly irefull, that hee was haunted and infested with blacke Rats on his death-bed. A matter of like truth to the *Cor-*

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deliers spirit at *Orleans*. These meanes
 extraordinary, besides their ordinary
 reueneue, increasing often by inhe-
 ritances descending upon them, which
 happening to any of their brotherhood
 goe to the Conuent for ever (such is
 the law of *Italy*; being granted or
 permitted by the Pope to the Fryers
 and all to enrich them; the Law of
 thankfulnessse requires, reason and
 equitie allowes, and their vow of
 povertie adviseth, that when they
 grow too rich, his Holinesse should
 let them bloud in their over-full
 veynes for his owne necessary suste-
 nance, as did *Sixtus Quintus*; who
 pared away the superfluities of sun-
 dry rich Convents, as fitter for his
 high State and honourable desseines
 than for them who had poverty in re-
 commendation. This Pope dealeth
 more gently by way of loanes: which
 may perhappes in the end come all
 to one reckoning: Besides which,
 when warre against *Turkes* or *Here-
 ticks*, or any other enemies of the
 Church, or any other great affaire re-
 quires employment of the Church trea-
 sure: there are taxes and subsidies impo-
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sed or requested to a certaine proportion ; upon the reuencw of all Abbies and other religious Convents in *Italy*, besides the rest of the Clergie, which can be no small matter : as was done these last yeares for the service of *Hungarie*. I might adde hereto the roll of his forreine Commodities, the fees of dispensations, chiefly in prohibited degrees for marriage : There being few royall families at this day in Christendome, which by reason of their often alliances and nearenesse in bloud, are able by his Canons to entermarry without his Licence. Which fashion of restraining of things lawfull upon shew of vertue, that afterwards by dispensing even with unlawfull things they may raise their benefit, is the base broode of the mixture of hypocrisie and covetousnesse, borne to the common calamity and pressure of them, for whose ease and felicitie all government was instituted. But by these and infinite other dispensations and expeditions, his Papall Authority doth accomodate, and is accommodated reciprocally of all Nations ; the particularities whereof I will not farther insist upon

upon, this being sufficient to verifie
 this assertion, that even at this day
 those out-incomes are good helps for an
 extraordinarie od-chare, when neede
 is. And yet all this notwithstanding,
 the treasure of the Church is small.
Sixtus Quintus left five Millions by his
 great racking and husbandrie. His suc-
 cessour *Gregorie X I V.* wasted foure of
 them in ten moneths and lesse, (above
 his ordinary revenew, in pompe and
 riot. This man is very chary over
 that one remaining, and distilleth all o-
 ther devises rather than set finger to
 that string ; which yet his late prowes-
 ses have caused him to assay, But were
 the Church-rent, and gaine how huge
 soever, two assiduall Horse-leeches
 which never lin sucking it ; will never
 suffer it to swell over-greatly in trea-
 sure. The first is the high place of ho-
 nour which he takes farre above all o-
 ther Princes and Monarchs in the
 world : which draweth him to an ine-
 stimable charge in all places, to carry it
 with countenance and comlinesse re-
 quisite ; being forced thereby in his
 ownē traine ; in the entertainment hee
 gives Princes in his allowance to his

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Legates,

Legates, Nuntio's and other Ministers, which according to his owne greatnesse are sent into all Countries; and lastly in furnishing out to the multitude of his actions & practises over the world; to raise his charge for the most part according to the proportion of his high state. For honour and frugalitie are the unfittest companions that can be. It is liberalitie and expence which both breeds and main- taines honour. Neither can a judiciable man perhaps wish worse to his enemy than to have an honourable calling and a poore living.

Another thing which keepe the Papacy alwayes so bare, yea and makes their tēporall state the worse governed in *Italy*, for so it is counted; is in their often change of Popes by reason of their yeares, the infinite desire each hath to advance his kindred; his children first if he have any, as *Paulus tertius*, who left his base issue no lesse than Dukes of *Placentia* and *Parma*; and *Gregorie* the XIII. more lately, who made his base sonne Duke of *Soy* and Castellan of *St. Angello*; and if they have no children, or list not to be

be knowne of them, then their Nephewes and other kinsmen which is common to them all. Yea it often falls out, that those Popes who have not any knowne children of their owne; by extending their love largely to a greater multitude of Nephewes, yet desiring for their owne renowne and perpetuating of their Name to raise them to as great State and wealth as they can possibly; doe consume more the goodes and treasure of the Church, than those other who have their loves, though stronger, yet to fewer as was apparent in the two *Gregories* the XII. with his few sonnes; and the XIV. with the multitude of his Nephewes and kinsmen. And these men being raised often from the bottome of basenesse to the heighth of pride and power; having no hold in their handes nor scantling of their fortunes, as having never beene in the middle estate, which is the measure of both extreames, doe fall into ryot able to ruine any Prince; and rage and ravine in their Offices and Governments, as they that knowing their time short,

meanes to use it to the full prooffe, the examples whereof are both many and fresh, which for their foulennesse and basennesse I list not to repeat. For which cause it was a good helpe for *Sixtus Quintus* to be Pope, that hee had small kindred : though that ground is moveable ; seeing Pedegrees change for the most part together with mens fortunes ; which as a conscionable Arbitratour, neither annoyes the poore ever with multitude of kinsmen, nor discomforts the rich with paucity.

For the state of the rest of the *Clergie* under the *Papacy*, it varieth as the Countries. In *Spain* the Prelates are exceeding rich in renews ; the Archbishopricke of *Toledo* not inferiour to some Kingdomes. In *Italy* the livings of the Prelates are competent, considering the excessive multitude : Yet with so great diversitie, that some meere Bishopricks, are above twenty thousand Crownes rent, and other some under one thousand. But the custome of *Italy*, which avoideth yea and blameth multitude of servants and great housekeeping in all sorts and degrees, makes a small matter sufficient ; and a great

great superfluous. Besides, there to have many livings, is a matter of credit, not of profit onely; though as wise men as they, have thought otherwise of it, to be a private great burthen, and a publicke great mischiefe. The Parish Priests in *Italy*, who have not the tenths, which in a Country whose soyle yeelds three harvests in sundry places all in a yeare, would amount to an huge matter, and considering the great rents and exactions would be insupportable,) but have instead of them, certaine Farmes as Gleabland and appropriate, and some certaine quantitie out of the encrease of their neighbours; are so provided for, that the meanest lightly which are their *Curati*, have an 100. Crownes a yeare, and the *Piovani*, which are the Priests of Mother Churches, from two hundred to five hundred, and upwards sometimes, which they helpe out with Masses as occasion serves; which are still in *Italy* as cheape as a groat. In *Germanie* the Prelates are likely great Princes, and great Nobility required to have those places. In *France* the Clergie hath beene in fore-times most flourishing:

their reuēnew amounting, when land and all things were cheapeſt, to ſixe Millions in the whole; beſides their great places and authoritie in their State, and their ample iuriſdiction in their ſeverall precincts.

At this day they are fallen generally; eſpecially in the inferiour part, into great miſery and beggerie, accompanied with all baſe and vile conditions; whereby the country people is growne alſo utterly without knowledge of God or ſence of Religion; being fallen into thoſe rearmes that plenty which ſhould make men thankfull, makes them but wanton; and affliction which ſhould make men repentant, makes them deſperate; and nothing can better them. The whole Realme in ſumme hath beene ſcourged with a three ſtringed whippe, Warre, Ill-governement, and Injuſtice particular: whereof the two latter are like to laſt ſtill, whiſt on the one ſide the places of Juſtice are ſold as by the Drumme; on the other ſide the Church Prelacies and other governments of ſoules, are made the fees and charges of meere Courtiers and Souldiers, whoſe

merits

merits would have rewards, but suiting to their qualitie : which in a Realme so abounding with meanes could not be wanting but by too much want of indifferencie and measure, heaping all upon a few, and most where are least deserts : where as these so unfit and ill-suited recompences, distemper that harmony which should be in a flourishing estate, and over-whelme the Land with all kinde of corruption and confusion.

But to returne to the Papacie, or rather now to the Pope himselfe ; and first to **His Election** : the right whereof having beene of Old in the Clergie and people, and from thence transferred to the **Emperours nomination**, is now wholly remitted to the **Colledge of Cardinalls** : so that two third parts of their voyces that are present are requisite to him, that either by adoration or in Scrutinie shall winne that glory. Which double proportion of voyces to agree, makes this election of greater difficulty, and gives occasion of rarer stratagemmes and devises in it than I suppose are to be found in

any other in the world. I have heard that in these later times a **C**ardinall of **C**icily, whose holynesse and learning advanced him to that dignitie (for of some such alwayes there is care to make choise for divers considerations,) entring the conclave to an Election, and expecting that by incessant prayer as in times of old some divine inspiration should have pointed out **C**hrists **M**icar; but finding when hee was there nothing but practising and canvassing, promising and terrifying, banding and combining; setting of some up for stales onely to ease passage for other, who were reserved till the last cast, when former hopes and angers being spent and evaporated had abated the prime edge and strength of opposition; in summe being himselfe also assaulted by all meanes, yea tugged and haled now by one part now by another, the good man agast as in a matter so cleane contrary to his fore-framed expectation, *Adhunc modum* quoth he, *sunt Pontifices Romani?* and therewithall so soone as that Conclave was broken, retired to his Countrey, and would never see *Rome* againe. But the matter of
greatest

greatest marke herein at this day is the power of the King of *Spaine* in swaying those Elections : who by pensions, by preferments, by hopes of the highest, having assured a great third part of the Cardinalls to him, and to be alwayes at his devotion in all elections ; whereby having the **Exclusiue** as they terme it ; no Pope can be made but with his liking : he proceedes on by his Ambassadors to name also some five or sixe unto them, whereof please they to choose any he shall rest well satisfied. Which course though it mightily distaste the rest of the Cardinalls who are hereby for ever debarred from their chiefe desire ; yea and inwardly much afflict the great States of *Italy*, who are loath to have their Pope of a **Spanishe** edition : yet is there no remedy, one of those in fine they needes must choose, the discretion they can have is onely this, to choose such of them as is likely to prove least to his purpose. A memorable example hereof in the election of the last *Gregorie* : where a greater part of the Cardinalls enflamed against the King and banding against him ; yet in conclusion after two months imprisonment

ment in the Conclave were forced to relent : and to choose one of his nominate, or otherwise a cleare case no election at all. Which whether there were or no, made no matter to *Spaine* : who stood upon the surer ground in his exclusive obstinatenesse ; the necessitie of the Church, the State of the *Papacie*, their owne present condition, the disorders of the citie of *Rome* and of all their Teritorie, which in want of a Pope, and in this locking up of the Cardinalls, as it were, into a cellar, doe swarme exceedingly, did mainly cry out to have some Pope or other : which at last they yeelded to by consenting upon a favourite. yea and subject of *Spaine* also ; for such was that *Gregorie*. Howbeit the maine matter runnes not with him so clearely : they being not the same men that are chosen, and that are Popes : but changing with their estate both name and nature also. Yea sometimes not easie to find two divers men of humour more different, than is the same man in his Cardinalship & in his Papalitie. Whereof no man better witnesse than *Sixtus Quintus*, the most crouching humble Cardi-

Cardinall that was ever lodged in an Oven, and the most stout resolute Pope that ever wore Crowne : in his Cardinallshippe a meere slave and vassall of *Spaine*, in his Papacy the dangeroust enimie *Spaine* had in the world : in summe, who in his Cardinallshippe was scorned as a base Frier, in his Papacie was redoubted as a Prince of great worth and spirit.

Neither is there any marvell to be made of this difference ; seeing the hope of obtaining and of mainteining the Papall honour are so cleane contrary : seeing in the one estate they fashion themselves to all other mens humours ; in the other they looke that all men should accommodate themselves to their honours ; and lastly seeing those Princes whose favour is the onely meanes to compasse the place, their power is the only terrour of quelling downe the estate. For which cause as in generall the Cardinalls doe in their hearts favour *France* above *Spaine*, both as being the weaker part and the farther neighbour, and the onely hope to maintaine counterpoise against the others greatnesse : so let the
King

King of *Spain* make what choyse among them of a Pope hee can, he shall finde that as long as those reasons continue; whosoever sets in the seat, will respect more his owne safetie than the service of his preferour; even as doth this very Pope, who for that cause is conceived to have made some alteration of inward firme friendships, though holding in good termes of love and loyaltie with both. But this uncertaintie and mutabilitie of the new Popes affections, doth cause both the King of *Spain* and other Princes of *Italy*, above all things to aime at a man of a calme nature, and not stirring mettall: that if they cannot make any great account of his friendshippes; yet this naturall disposition and temper may assure them that he will not be a raiser of new stirres in *Italy*; as divers of them to scramble somewhat for their owne have beene: as on the other side an especiall good inducement to the Cardinalls, is his age and sicklinesse, that the place may be made voyde againe; for the gaining whereof there is alwayes practising and plotting anew immediately upon the Election.

And

And thus is the Pope made: who hath his **Councell of Cardinalls** to attend and advise him; hee chosen by them, and they created by him: Whose number may amount they say, to **Seventie two**: but many places are kept voide still to serve for desperate pushes: and of those that are, some twentie lightly are the younger sonnes of Dukes and Princes; who in case their ancesters states should descend upon them, with dispensation from the Pope would resigne up their Hats. Among the Cardinalls for their owne honour, and for the gratifying of the world, are sorted out and divided all the orders of Religions, and all the Nations of Christendome; whereof they are appointed the particular protectors in the Court of *Rome*: as the Protectour of *England* now is **Cardinall Caietane**, a stout man, of *Spanish* faction; who hath beene Legate into *France*, and more lately into *Poland*; but is now returned. Among this Councell also, being compacted of many Personages of very eminent sufficiencie, what for their learning, what for their experience: and

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weighty employments are parted as by way of severall Congregations, according to the use of the severall Counsellis in *Spaine*, all the important affaires, as well standing, as by daily new occasions arising of the Church and Papacy, by which meanes they both disburden the Pope of much lighter businesse, and the greater causes by long and exact discussion are ripened and made fit for his decision. Such is the Congregation for propagation of Christian Faith; the Congregation of the Inquisition; the Congregation for *England*; the Congregation of Bishops; for all controversies which happen betweene them and their Subjects; a Congregation for any diversitie of opinion in matter of Religion between Schoolemen or Friars; with sundry such other. A course lately there begun, but of good importance, and well worthy to be imitated.

Now for ~~This~~ *Pope*, who by race and name a *Florentine*, but his Father having beene chased thence upon a Conspiracie against Duke *Cosimo*, by birth became a kinde of *Romane*; I have little more to say than that
which

which I have before touched. Hee
 is reputed to be a man of a good
 calme disposition, and not too cras-
 tie; yet close and suspicious, and
 thereby secured to hold his owne
 well enough; kinde to his Friends
 and devout in his way, and thinkes
 without doubt that he is in the right.
 Hee will weepe very often; (some
 conceive upon a weakenesse and ten-
 deresse of minde, habituated therein
 by custome: others say upon piety and
 godly compassion:) At his Masses in his
 Processions, at the fixing up his Iubilees,
 his eyes are still watering sometimes,
 streaming with teares; in so much that
 for weeping he seemes another *Hera-
 clitus*, to ballance with the last *Grego-
 rie* another *Democritus* for laughing.
 Touching his secret life, the *Italians*
 speak somewhat diversly, especially for
 his younger yeares. But mens tongues
 are alwayes prone to attaine their Go-
 vernours; and the worst men speake
 worst, as hoping themselves to lurke
 under the blemishes of their betters.
 For my part hearing no extraordinary
 bad matter against him, but onely by
 suspicion, I judge the best; and how-
 soever

soever, had rather preserve the credit of an ill man, than staine or impaire it in a good. For his yeares he doth little exceede threescore and three: but is troubled with the dropsie, and that caused (some say) or accompanied with a thirstie infirmitie.

For a Prelate he hath good commendation, a favourer of learning, and advancer of them whose studies have beene to the advancement of his Sea: an enemy to the licentious life of Friers, yea to the pompe also and Secular bravery of Cardinalls; howbeit more desiring reformation in both, than daring attempt it in either, for ought that yet appeares: very magnificall and ceremoniall in his outward comportement; in his private, austere and humble, as his friends say; in managing the Church temporall goods rather thriftie than liberall; but of their spiri-
turrall treasure of Supererogatory workes in Indulgences and Pardons, (which hee useth not onely as charitable reliefes of the needie, but as honourable gifts also to reward Princes that have presented him,) in these I should thinke him very exceeding wastefull,
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but that where the treasure is infinite
there the spender in ordinary account
cannot be prodigall. For a Prince hee
hath been thought somewhat defective
heretofore, as being neither of deepe re-
solution, nor of great spirit. But fortu-
nate men are wise, and Conquerours
valiant. And surely this mans projects
and accounts have so well prospered,
what in reduction of the *French King*
by prosecuting him to extremitie:
what in the matter of *Ferrara*; what in
working the great peace; (the honour
whereof by the most is wholly attribut-
ed to the Pope, though other say hee
was importuned to deale in it by the
Spaniard, being so tired and waked
out with troubling his neighbours, that
in fine no desire, no hope but in peace
onely,) that it hath purchased him the
opinion not onely of a fortunate and
wise Pope, but of one who doth sin-
cerely affect the quiet of Christen-
dome, and thinkes nothing remaining
to the hight of his glory but to be
the author of an universall league and
warre against the Turke, against whom
he hath sundry times given aide alrea-
die. For which end it is conceived

not-

notwithstanding his ability and opportunitie extraordinary, which by his excommunications and what by his ready army, to have righted himselfe: that yet he hath laid by his owne particular pretences as well against the great Duke of Tuscany, for *Borgo di San Sepulchro* which belongs to the Churches; as also and more principally against the *Venetians*, for *Bobigo* and the *Polesine*, which they have rent by warre and retaine from *Ferrara*; (not to mention that ancient quarrell touching the Patriarchshippe of *Aquila* whose territory even all *Frin* their State is said to have usurped:) that no private temporall commoditie of his Church and Sea, might give impediment to the publike most necessary good, in withstanding and repressing the grand enemy of *Christendome*. These thoughts surely are honourable; neither unnecessary for his owne future safety, considering how neare a neighbour the *Turke* is to him, and how often his State hath beene afflicted by him, and sometimes enhazarded. But now for the neere neighbours the great Duke and the
Vene-

Venetians, as their States for their
 loves and his are but neighbourly:
 they thinking his growing to be
 their stoppe and endangering. But
 the *Venetians* perhappes feare him,
 and the great Duke hates him more:
 the *Venetians* as having still even
 painted in their great pallace and
 daily before their eyes, the extremity
 to which former Popes excommunica-
 tions have brought them; (having
 their State as ill seated in regard
 of potent neighbours, who all gape
 after them upon any advantage, as
 any that I know againe in the world;
 the Turke confining and bordering
 with them on the East, the King of
 Spaine on the West, the Emperour on
 the North; the Pope on the South;)
 who can never want pretence, they
 holding that which they list not yeld,
 besides some jealousies and discourte-
 sies passed lately betweene them and
 the Pope and the Cardinalls: the
 great Duke not onely for that he-
 reditarie enmity first, and that per-
 sonall discourtesie since, at what time
 affecting the Title of the King of *Tus-*
canie, whereof his wife is written
 Queene

Queene by some already,) and having
 got (as is said) the Emperours liking
 the Pope denied him putting him off
 with a distinction, that he was content
 he should be King in *Tuscany*, but not
 of *Tuscany*, which scholasticall subtili-
 ties plaine suiters doe not love; but
 much more for that correspondence of
 Conference and favour which is
 thought to be betweene the Pope,
 and those popular *Florentines*, who
 distasted with their home government
 once free, now almost servile, live both
 elsewhere abroad and at *Rome* in ex-
 ceeding store; especially seeing not
 onely this Pope in the faction of his
 particular family, but all Popes in the
 affection which the Papacy it selfe
 doth engender; doe naturally more
 desire that their neighbours State
 should be popular; as having the
 ground of their greatnesse in swaying
 the multitude. But generally the Dukes
 of *Tuscany* will be alwayes regardfull
 to hold the best correspondence with
 the Popes that may be: as having their
 State more open to assault on that side,
 the rest being surrounded by the *Apen-
 nine* and the Sea. To conclude, this
 Pope

Pope, where there is no private cause
 of disfavouing his person, or disal-
 lowing his place, carrieth the name of
 a good Pope: and they which doe sub-
 tilize the points of goodnesse more cu-
 riously, will say that *Pius Quintus* was
 a good Prelate, but no good Prince;
 that *Sixtus Quintus*, a good Prince,
 but no good Prelate; *Gregorie* the
 XIII. a good Prelate, a good
 Prince, but no good man: this Pope
 both good man, good Prelate, and
 good Prince.

And so I leave him, wishing his daily
 increase in all parts of true goodnesse:
 whereof his Church hath too little I
 weene, and himselfe haply as oother
 good men nothing too much: and re-
 turne now to the Papacie.

The next point wherein which
 commeth to be considered, is what
 power it is of at this day in the world
 by reason of those Nations which ei-
 ther in whole or great part still adhere
 unto it, which are Italy with his Is-
 lands; Spaine with his Indies; Ger-
 many with his Cities; (which I ac-
 count the seventene Provinces of the
 Low-countries on one side, the thirteen
 Can-

Cantons of Swisse and three leagues of
 Grisons on another, and Bohemia with
 Moravia and Silesia on a third ;) and
 lastly the great united, well seated
 fruitfull populous Kingdome of
 France, with his neighbours of La
 zaine and Savoy : (whom though
 Princes of the Empire whensoever
 themselves list and find it for their pro-
 fit, yet in regard of their greater affini-
 tie to *France* both in language and fa-
 shions, which consociate also affecti-
 ons, I annex unto it :) of all which some
 briefe view seemes necessarie to be ta-
 ken. For as for *Poland* and *Trans-
 vania* with *Galachia*, and the remains
 of *Hungarie* : by reason of their neer
 and dangerous confining with the
 Great *Turke*, together with the mul-
 titude of Religions which are swar-
 ming in them, in *Poland* especially, (of
 which it is said by way of by-word,
 that if a man hath lost his Religion, let
 him goe seeke it in *Poland*, and he
 shall be sure to finde it, or else make
 account it is vanished out of the
 world :) there is no great reckoning
 to be made of their force either way.
 Then *England* with the more Nor-
 therne

herne Kingdomes, Scotland, Den-
 marke and Sweden, (whose King
 notwithstanding is of the *Romane* faith
 now, but hath few there that follow
 him :) they are accounted wholly to
 have cast off the Papacy. For albeit they
 make reckoning of many favourers in
 them as of forty hundred sure Catho-
 likes in *England* alone, with foure hun-
 dred *English Romane* Priests to main-
 taine that *Militia*,) who upon quarrell
 with the Iesuites, affectors of superio-
 rity, and disgracers of all that refuse to
 depend upon them have instantly of late
 demanded a Bishop of the Pope, to be
 chosen by them, and to be resident a-
 mong them, but are crost in that desire
 by the countermine of an Arch-priest,
 obtruded upon them by the practise of
 the Iesuites:) yet this is so small a
 proportion being compared with the
 whole, as not to be esteemed: especially
 seeing in *Italy* accounted wholly theirs,
 there are full forty thousand professed
 Protestants that have exercise of their
 Religion also, in the Vallies of *Piemont*
 and *Saluzzo*, besides sundry Gentle-
 men in *Piemont* who live abroad and
 resort unto them. In *Lucca* also a
 great

great part are thought favourers of the Reformation, and some of that sort there are scattered in all places : especially in the State of *Venice*. But their paucity and obscurity shall enclose them in a cipher. So that for *Italy* we will account it wholly to stand for the Papacie. True it is that the Princes and other free states of *Italy* little favour the Popes enlarging in his temporall dominion at home ; being already of a large size in proportion with theirs ; and especially for those pretences which his Sea never wanteth, and those extraordinary advantages which the concurrence of his spirituall Supremacie by interdictions, excommunications, discharging oathes of obedience doth give him above all other Princes in the world. Which they also above all other men in the world have greatest cause to feare ; both in regard of the huge multitude of Priests, Prelates, and Friars, wherewith hee hath fortified himselfe exceedingly in all other states, and in theirs above all excessively ; as also for that discontent which their cruell and crying extorsions and oppressions, by monopolies

and taxes, by impositions upon mens persons, upon their lands and goodes, upon their viandes and markets, upon their trades and labours, upon their successions, upon their marriages, in somme upon all beneficiall or easefull actions, have bred in their owne miserable and consumed subjects; who wish rather that all *Italy* were reduced into the hands of some one naturall Potentate, whose greedinesse how great soever they were able to satisfie; and of the Popes above all men, who promiseth some more lenitie by his late example at *Ferrara*, where he remitted many imposts which their late Dukes had raised; than to be thus daily racked, sleayed and devoured, by so many peevish tyrants as it were with their proling Gabelliers: whose ambitions and emulations, whose prids and pleasures, thirteene millions of yearly renew which *Italy* now yeeldeth them is not able to exsatiare. Howbeit though as I said, for these important causes, the Princes and States of *Italy* no way favour the Popes strength in his temporall at home; (considering with all what swelling and turbulent spirits

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mount sometimes into that chaire,
 who have purposely set *Italy* on a
 flaming fire, that in the sacking of
 many themselves might set somewhat,
 for the advancing of such as nature and
 bloud did cause them to love best:
 yet on the contrary side for his spiritu-
 all power and soveraignie abroad,
 they wish it upheld and restored if it
 were possible; both for the honour of
 their Nation which is thereby the
 triumphant Queene of the world;
 and much more for the commodi-
 ty which by vicinity they and their
 reape thence in more aboundance than
 all other together, what by sharing a
 occasion serves in his booties abroad,
 what by being alwayes in sight to re-
 ceive favours at home, what by the
 which necessarily stickes to them in
 very passing through their territories.
 Then to exclude any innovation,
 their owne safetie and not quiet a-
 lone perswades them, it being dan-
 gerous in a body so full of diseases
 and discontented humours, to change
 or stirre any thing, seeing all altera-
 tion sets humours on working: and
 one humour on foote quickneth up a
 other

other, what allured by sympathy, what
 by antipathy provoked: the end where-
 of is either the dissolving of nature by
 length of conflicts, or the disburdening
 of nature by expelling that which be-
 fore opprest it. For this cause no au-
 dience to be given to the Reformation,
 as enemy to their peace, which is the
 nurse of their riches, and sole anchor of
 their safetie. For it were but sim-
 plicitie to thinke that conscience and
 love of truth did sway this delibera-
 tion: the world having in most places
 done Religion that honour, as to re-
 move it out of those secret darke Ca-
 binets of the heart, where the jea-
 lousie of some devout dreamers of the
 gardens of Paradise had imprisoned
 it; and advanced it to the fairest sight
 and shew of the world, even to make
 a very maske or visard of it with eyes
 and mouth fairely painted and propor-
 tioned to all pretences and purposes.
 And other of yet more gallant free spi-
 rit have given it a generall passe to goe
 whither it selfe list, so it come not neere
 them. It doth grieve me to speake, yea
 the thought of it must needs bring hor-
 ror and detestation, what a multitude of

Atheists doe brave it in all places, there
 most where the Papacie is most in his
 prime ; what renouncers of God, blas-
 phemers of his Sonne, villanizers of his
 Saints ; and scorner of his service :
 who thinke it a glorious grace to adore
 the King of a Country, but to name or
 thinke reverently of the Creator of the
 world, to proceede from a timorous
 very base mindednesse and abjectnesse :
 of so deepe reach and judgement are
 these pedlers in their proportions, who
 know no other Magistrates but those
 of their parishes. These men are favou-
 rable alike to all Religions ; but can be-
 endure that wherein they are least
 checkt, and may range with most impu-
 nitie. But for the Souldiary of this age,
 a profession and exercise in old time
 reputed for a holy Schoole of vertue,
 but now infamed with all vice and vil-
 lany ; in old time such, that the wisest
 Philosopher thought it reason suffici-
 ent why the *Lacedemonians* were ge-
 nerally more vertuous than other Na-
 tions, because they followed the
 warres more ; at this day a cause in all
 places of cleane contrary effects ; these
 desperate Atheismes the *Spanish* re-
 noun-

nouncings, and *Italian* blasphemings have now so prevailed in our Christian Campes, that if any refraine them hee shall be upbraided as no Souldier or gallant-minded man; that the very Turkes have the Christians blaspheming of *Christ* in execration, and will punish their prisoners sorely when through impatience or desperatenesse they burst into them; yea the *Jewes* in their Speculations of the causes of the strange successes of the affaires of the world, assigne the reason of the Turkes prevailing so against the Christians, to be their blasphemies and blasphemous Oathes, which wound the eares of the very Heavens, and cry to the high throne of Justice for speedy vengeance. As for great persons and Princes of whom it was said by the *Spanish* Frier, that few went to hell, and the reason, because they were few: it is a rare thing and happie where ever it falls out that any of them hath any true and affecting sence of those first & undoubted grounds of Religion, to what sort or sect soever it propend. Their examples, I speake of many of them, which were able to be the soveraigne

restorers of vertue, and re-establisshers of an happy world, with the endlesse blisse of many millions now perishing through their great default; are at this day the onely ruine and despaire of goodnesse: having forgotten whole Lieutenants they are in the world, for what end they are placed, for what cause they are honoured; and most of all what a great account they have to passe at the last Audit, when their favorites and fancy-feeding flatterers shall all shrinke from them, and nothing but their owne deedes and deserts accompany them. But all these whether Atheists in opinion or in conversation, (betweene whom small choyse,) being reckoned or let passe to make up the number: yet hold I that from *Italy* more wishes than other, helpe to maintaine the Papacy abroad, by reason of the partition of it into such a multitude of States: where the greater doe nothing but limbicke their braines in the Arts of Alchymy and Ballancing; to enrich themselves by the one, drawing gold out of all things; and by the other to peisse their neighbours and keepe them

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of equall weight, there adding some helpe of their hand where the Scales are lighter; and the lesser States flee most to the protection of the Chiefe, as the Cittie of Genova and Lucca, the Duke of Urbine, the Signor of Piombino, with certaine other, who all recognize the King of Spaine for their Patron; as casting by him to be sufficiently secured from the encroachments of those other three; and counting that from him the united consent of all the rest will still preserve them, to whom his greatnesse is fearefull, and his growing would be pernicious. There have beene of them also, as the last Duke of Ferrara, who have apparantly entertained both amitie and straight intelligence with sundry of the Protestant Princes of Germany, on purpose to hold their neighbours, and especially the Pope, in awe of calling the Protestants into their succour: if they should either assaile or otherwise provoke them. And thus much for *Italy*.

The next is Spaine, reputed wholly the Popes also; as having beene a long

time governed by the most devoted King, and longer curbed in by the most cruell Inquisition, that ever the world had for the upholding of that way. Howbeit the state of *Spaine* is not to be passed so lightly over: wherein though my selfe have never beene, yet by manifold enquiry and information from some of their owne, and from others who have beene in it, men of knowledge and credit; thus much doe I conceive touching the state of their Religion. That as of a Nation which aimeth so apparently at the Monarchy of the whole ~~West~~, it is at this day none of the most puissant to atchieve the same; their Country being so generally exhaust of men, what eaten up by long warre, what transplanted into their hugh number of *Indian* Colonies, that their Cities remaine now wholly peopled, with women, having some old men among them, and many young children, whereof the grave attends the one, and forraigne service the other, (a fit State for an *Amazonian* Empire to be revived in:) so likewise for a Kingdome that hath the surname of Catholike, none in greater danger in
the

the world; either wholly or in great part to cast off Christianity; unlesse grace from above and better wisdom doe stay the encrease of those pestilent cankers of Mahometisme and Iudaisme, which threaten the finall decay and eating out of Christianisme. And to carry this matter with an indifferent course of report, neither aggravating it so much as some doe in their doubt and jealousie, nor yet extenuating it so much as other some in their confidence and jolity, seeing feare casts beyond, and hope short of the very danger: there is in *Spaine* a sort of people of the *Marrany* as they terme them, who are baptized *Jewes* and *Mozes*, and many of them in secret withall circumcised Christians; who are spred over the whole Land, but swarme most in the South parts confining with *Africa*; and are in such store, that in many places as some say, they exceede the true Christians by no small proportion. They which say least and speake favourably for the honour of *Spaine*, will say there are of them an hundred thousand families; in which at the least an hundred thousand

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men :

men able to beare armes.

All which though conforming themselves in some sort of outward shew unto the Christian Religion; yet are thought in heart to be utterly averse from it, and to retaine an inward desire to returne to that superstition, from which their ancestors by rigor and terror were driven. And the *Iewes* will say in *Italy* that there come divers *Spaniards* to them to be circumcised there, and so away to *Constantinople* to plant in the *East*. The State of *Spaine* is in often feare of these men rebelling, and especially that they would joine with any enemies that should invade them. For although they are forbidden to have any armes, and yearely search be made for it over all the Kingdome, in an unknowne and least suspected instant, yet is there no doubt but armed they are, and have their secret caves and devises to conceale them. This sort continually growing by living quietly at home: and the other part decaying daily by forraine employments: what the issue may be, though reason may probably conjecture, yet time only and prooffe can give assurance. That

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famous and fearefull **Inquisition** of Spaine was instituted first on purpose against these **Mongrell Christians**, some hundred yeares since : at what time when King *Ferdinand* by chasing the **Jewes**, **Mozes**, and **Arabians** out of his dominions merited the name of **King Catholike**, great numbers of them choosing rather to make change of their religion in shew, than of their country indeede, consented to receive baptisme : which in secret they soone polluted or renounced by circumcision and other superstitions, wherein the **Arabians** and **Mozes** concurred with the **Jewes** ; and so continued with a false face and double heart, and have transmitted both the one and the other to their off-spring to this very day. But this **Inquisition**, being first as I said brought in to chastise those miscreants ; (besides that in *Arragon*, a freer State than the rest, being received onely for terme of Eightie yeares, it is in right long since expired, and holdeth onely by title of the Kings pleasure and possession ; and the *Portugals* also have lately renewed their old suit, together with their old

old offer of an hugh summe of money, to buy out at leastwise the rigour and injustice of it, in their countries and for their persons; which it is thought this young King hath meaning to accept, if the sweetnesse of Tyranny, which by Courts of so voluntary and lawlesse proceeding is principally supported, doe give no hinderance: The eye and edge of it hath been so wholly of latter times converted to the rooting out of the reformed Religion in all places, that the other sort by neglecting them have growne in strength, and by their strength now begin to despise the chastisers; whom feare, they say, enforceth often to winke at many things, which no eye open but needs must see. Thus fareth it with gardens, wherein greater care is taken to pull up the suspected herbes than to keepe downe the apparent weedes: what farther hopes this Sect may have I know not. This is cleare, that a great part of the *Spanish* Nobility is mixed at this day with *Jew-
ish* bloud, by marrying their of younger brethren for wealths-sake with the *Jewes*; upon whom in time, the elder failing, the honour and house hath descended.

scended. But to leave these *Sparrani* :
 Another pestilent Sect there was not
 long since of the *Illuminati* in *Ar-
 ragon* ; whose founders were an hypocri-
 ticall crew of their Priests ; who affe-
 cting in themselves and followers a
 certaine Angelicall puritie, fell so-
 dainely to the very counterpoint of ju-
 stifying bestialitie. But these men and
 their light are quenched some while
 since. The last and obscurest sort are
 the poore persecuted Protestants, a-
 gainst whom all Lawes, all writs all
 tortures are strongly bent. All which
 notwithstanding, there are thought to
 be no fewer than twenty thousand in
Sevill it self, who in heart are that way,
 among whom certaine bookes of the
 Religion being secretly dispersed, the
 Inquisitours for their number-sake
 who were to be touched, were requi-
 red to forbear, and to provide some
 other way.

In summe, I have heard it acknow-
 ledged by some of their owne Country
 and Religion, that among other things
 the scandalls of their Clergie and Fri-
 ers, especially in forging miracles in
 their Spirits and Images, doe draw the
 people

people to a loathing and suspicion of their way: and were it not for the Inquisition, he thought generally they would fall away and turne Protestants in short time. They have in *Spain* as he told me a Crucifix, whose haire and nayles fall a growing now in his old age, as in a dead man executed; the rest not stirring: at which the devouter men of the Clergie jerke up their eyes, and the wiser of the Laity wag their heads. That holy *Jun* of *Portugall* of whom the *Spaniards* taken prisoners in **Eightie eight** made so much vaunting; who had the five wounds bleeding on her, and the print of the Crucifixe in the skinne of her brest; to whom that **Invincible Army** repaired for **Benediction** to set forward their victory; is lately deprehended and condemned for a Sorceresse, upon a generall information of the whole Sister-hood against her; who hating her for her arroganey, and watching her fingers, in fine discovered that the one was no other than a forced rawnesse of the flesh procured by fretting herbs and waters when she meant to shew her selfe: and the other came by continuall binding

of a little graven Crucifix to the part
 so printed. The famous **Lady of Gua-**
dalupa, who transporteth thorough
 the aire such prisoners in **Africa** as
 vow themselves unto her, is said by
 some other to have her credit empar-
 red, by occasion of a Fugitive servant,
 who being runne from his Master was
 suborned by the Friers to play that flee-
 ting part, complaining that our Lady
 for the wickednesse of this age did re-
 straine those graces, but yet that it was
 a godly act to maintaine men in their
 devotions. In fine, hee was disclosed
 and seiled on by his Master. But this
 is more certaine and of more generall
 report, that for the weeping and swea-
 ting of their Images, they have had a
 tricke in all places to bore holes behind
 them, and put into them the new cut
 sprigges of a Vine; which being of a
 bleeding nature, and dropping easily
 thorough the thinne plaister remaining
 unpierced, make shew of teares or
 sweat as they list. Yea some of their *Ita-*
lian Friers have confessed withall that
 their fashion is when their gimmalls are
 all in tune for a miracle, to enioyne
 some silly old woman, in her confession
 to

to say her devotions before the Altar where the Image prepared to play a miracle is seated: abusing the weaknesse of her sexe and age to report that confidently, which her pronenesse to thinke our Lady might extraordinarily love her, made her easily beleieve. Wise Gentlemen who have beene present at their exorcising of Spirits have observed plaine arguments of intelligence betweene the parties, as in the actors of an enterlude. Though that this should be alwayes so, were hard to avouch; the multitude of *Indemoninati* (whereof most are women) being so hugh in *Italy*,) even as of Witches in *Savoy*: of which some are daily cured in shew, by their exorcismes; but for one that is holpen almost twenty are either past their curing, or otherwise (as in counterfeits) unwilling to be cured. But in summe, the falshoods in all these kindes are growne so ordinarie and palpable to themselves, that some of their better Prelates have removed and drawne an image of our Lady, upon the broaching of a report that it discovered it selfe for a Wonder worker.

So unfavorie is the foode of fooles to the taste of wise men: and such is Gods curse upon all forgery and falshood, as in the end to overthrow that which chooseth it for his foundation: as hath hapned already in some places, and may with time in other.

Touching **Germany**, I have seene an old estimate of it by such as favored the Papacy, that in the beginning of the Empire of *Ferdinand*, there was not past one twelfth part remaining Catholike: which now in my understanding must needes be otherwise. For comprehending in it **Bohemia** with his appurtenances, I should thinke that neere a sixth part were devoted that way: their number being encreased, and perhaps doubled since that time, by the Sedulitie of many of the Prelates, and one other great Prince the Duke of **Babaria**; who using the advantage of the Interim on their part, have forced those Protestants which were in their States to quitte either Religion or goods or Country. The same hath beene attempted by the Arch-Dukes of **Austria**, and in some places as in their Country of *Tiroll* effected. But in **Austria**

to say her devotions before the Altar where the Image prepared to play a miracle is seated: abusing the weaknesse of her sexe and age to report that confidently, which her pronenesse to thinke our Lady might extraordinarily love her, made her easily beleieve. Wise Gentlemen who have beene present at their exorcising of Spirits have observed plaine arguments of imposture betweene the parties, and actors of an enterlude. That this should be alwayes so, to avouch; the multitude *ninati* (whereof most are ing so hugh in *Italy*,) Witches in *Savoy*: of which daily cured in shew, by cismes; but for one that is most twenty are either past tiring, or otherwise (as in counterter, unwilling to be cured. But in summe, the falshoods in all these kindes are growne so ordinarie and palpable to themselves, that some of their better Prelates have removed and withdrawne an image of our Lady, upon the broaching of a report that it discovered it selfe for a Wonder worker.

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Country of **Tirol** effected. But in **Au-**
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it selfe not so ; wherein the num-
 ber of Protestants exceeds and is feare-
 full to their opposits : though the exer-
 cise of the reformed Religion is there
 no where allowed, and in some chiefe
 Cities, as **Tienna** wholly restrained.
 But the most part of the Country peo-
 ple are of it ; so are halfe the Nobility.
 The **Duke of Cleves** a third Prince
 affected the same way, hath shewed
 himselfe a little more moderate than
 some other, so advised by neighbour-
 hood. The **Free Cities**, which are
 of very great number and strength,
 have all save some very few, en'reed
 themselves from the Pope either in
 whole or in their greater part. And
 thus stands the State of the Empire for
 that point : containing in it a very huge
 Circuit of Teritorie, full of mightie
 Princes and well fortified Cities : that
 if it were more strictly united under
 one Monarch, and not so rent into fa-
 ctions with diversitie of Religions,
 breeding endlesse jealousies, heart-
 burnings and hatreds, it needed no
 other helpe to affront the great Turke,
 and to repulse all his forces, to the se-
 curity of Christendome.

But

But in this so unequall porportion of adherents to the Papacy, two things there are which give them hope of better, if prosperous successe shall second their well contrived projects. The one is the creating of the Emperours alwayes of their party : whereof they assure themselves by these considerations. First, there is no House in *Germany* at this day of such greatnesse as is requisite to withstand the Turke in his enchroachments, the House of *Austria* set aside : who by their alliance or rather meere entirennesse with *Spaine*, and by sundrie elective Kingdomes, which runne necessarily upon them, shall be alwayes able to make head against any power in the world ; and by their owne state confining so immediatly with the Turkes, shall be necessarily enforced, laying other thoughts aside to employ the utmost drop of their bloud to keepe off. Next whensoever the matter groweth to election of a new Emperour, they shall alwayes have the casting Voyce with them or rather in them ; having entangled the States of *Bohemia* in such bonds and promises, (besides there

there is no other to make good choyse of) that they account of this Kingdome as of a State halfe hereditarie. And lastly their late policy, now strengthened by usage, of declaring a King of **Romanes** in the Emperors life-time, whilst his presence and power may governe the action, assures them that it shall alwayes passe with them roundly and quietly. The other ground of their hope, is the division of the Protestants into their factions of **Lutherans** and **Calvinists** as they stile them: where in the Ministers on each side have so bestirred themselves, that the coler which a wise man with a little moderation of his mouth would soone have quenched, they with the winde of theirs have contrariwise so enflamed, that it threatneth a great ruine and calamity of both sides. And though the Princes and heads of the weaker side in those parts, both **Waltsgarbe** and **Lantsgrabe**, have with great judgement and wisdom, to asslake those flames, imposed silence in that point to the Ministers of their party, hoping the charitie and discretion of the other sort would have done the like;

like; yet falls it out otherwise, both
the *Lutheran* Preachers rage as bitterly
against them in their Pulpits as ever,
and their Princes and people have them
in as great detestation, not forbearing
to professe openly they will returne to
the Papacy, rather than ever admit
that ~~Sacramentary~~ and ~~heresie~~ ~~heresie~~ ~~heresie~~
pestilence; for these two points; are
the ground of the quarrell, and the lat-
ter more scandalous at this day than the
former. And some one of their Prin-
ces, namely the Administratour of
Saxony, is strongly misdoubted to pra-
ctise with the Emperour for the joy-
ning the Catholike and Lutheran forces
in one, and by warre to roote out and
extinguish the Calvinists; the plausi-
blest motion to the Emperour that e-
ver could happen. Neither is there any
great doubt, but if any stay or agree-
ment could be taken with the Turke,
all *Germany* were in danger to be in up-
rore within it selfe by intestine dissen-
tion. Howbeit all the Lutherans are
not carried with this sterne humour,
but they onely which are called the
Lutherani rigidi: the greater part per-
haps, which are the molles *Lutherani*,
are

are quiet enough, neither account otherwise of Calvinists than of erring brethren ; whom the **Anglic** have (as **sa**id) partly threatened to excommunicate as Schismatikes and Heretiks. To this lamentable extremity hath the headinesse of their Ministers on both sides brought it ; while in the peremptorinesse of their poore learning they cannot endure any supposed error in their brethren, whereof themselves, even the best of them perhappes if they were sifted, would be found to be full enough, (such take I to be the condition of all men in this world:) and in their ignorance of all actions save of their Schooles and Bookes, make more account of some emptie ill shaped syllogysme, than of the peace of the Church and happinesse of the world: the end whereof will be that their enemies shall laugh, when themselves shall have cause to weepe ; unlesse the graciousnesse of God stirre up some worthy Princes of renowne and reputation with both the sides, to enterpose their wisdom, industry and authority, for the uniting these factions, or at leastwise for reconciling and composing

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 sert, and worthy of none but them of
 whom this wicked base world is not
 worthy. But hereof I shall have occa-
 sion to speake in his due place. For this
 place it sufficeth that these intrinsicall
 quarrells are that which maketh their
 common enemies hold up their heads;
 which quickneth their hopes to see the
 blades of these reformers drawne one
 against an other; that themselves being
 called in to the beating downe of the
 one part, may afterward in good time
 assaile also the other; in the meane
 season planting in all places their
Colledges of Jesuites, as the onely
 corrosive medicine to fret out their ad-
 versaries. Now on the other partie
 the hopes are also not few besides
 their over-topping them so much in
 multitude and power. First the *Ger-
 mane* bearing a naturall stiffe hate to the
Italian for his winding and subtile wit,
 which despiseth and would ransacke
 him, but that hee opposeth a proud
 stoutnesse and intractable obstinacie,
 which serving alwayes as a wall
 of defence to simplicity, will hardly
 what

what tempering soever the Princes make, be brought ever in heart to re-affect the Papacy, whose sleights and devises they are thoroughly acquainted with, and have in more detestation than any Nation whatsoever. And for their owne inward dissentions it is to be hoped that though no course were taken to cōpound them, yet never will they be so mad as to decide them by a generall open warre on both sides, having Turke, Pope, and Emperour, to joyne them in friendship. For although the contentions of brethren be bitterest, yet a common strong enemy alwayes makes them friends againe. And as for the Administrator so much suspected, who prolles as some say in these practises for his owne greatnesse, his authority is but short, and to expire within three yeares. Then for the having of an Emperour of some more indifferent Family, though their desire be in that point of all other greatest, yet their hope I suppose is least. And that which is, seemes to be grounded upon the *Electors* of *Calen*, either if the old Elector *Gebardus Truchessius* should live so long, whom in that case

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case they might by force restore to his place; from which he stands now by force ejected, yet retaines his claime still and style of Elector; or If some other of that sea might be induced to follow the steppes of two of their antecessours, who have turned Protestants; of which courle that place will be alwayes in danger by reason of such vicinity and intermixing of their State with Protestant Princes, besides that in *Colen* it selfe the Religion hath already footing;) or at leastwise might be drawne to that civill indifferency, as in regard of preserving their freedom of Election, to chance once in an age that Family of Austria, wherein the Empire having continued these seven descents may in time be established as by prescription. And lastly for the Jesuites, their great Patron and planter the old Duke of Bavaria, having now as is said retired himselfe into their Colledge, and resigned his state to his Sonne *Maximilian*, who it is thought doth disfavoure them as much as his Father doted on them; this and other such changes may give stay to their proceedings. But to leave

these hopefull speculations on both sides, and to take matters in tearmes they stand now, and may so continue; the benefit which the Papacy may expect from the Empire is rather to keep matters in that stay they are, than any way to restore it where it hath beene dispossessed. For although these Turkish warres should cease, which is not unlikely, considering the calme nature of both the Emperours, who take more delight in Chambers than in Fields: yet shall our Christian Emperour be enforced still, in fortifying and maintaining garrison, all along his frontiers, confining sundry hundred long leagues with the Turke, so to exhauste his owne treasure, and employ his people, as that he will not be able to doe elsewhere any extraordinary matter, without helpe extraordinary which is never too ready. And time which may produce many accidents in his favour, may also produce in his disfavour as many; and so many more, as the ground out of which in those parts they may grow, is manifoldly larger against him than for him.

Now for the **Low-Countries**, the
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Papacy hath two thirds with it; and of the *Swissers* and *Grisons*, two thirds against it; of the *Swissers* also the Protestants are lightly the wealthier, and the Papists the more warre-like; which may suffice for those parts.

Of *France*, how much the better it is knowne unto us at home, so much the lesse shall I neede to speake much in this place. Neither is it very easie to proportion the parties, by reason they of the Religion are so scattered in all places. Yet in *Poitou* they have almost all; in *Gascoigne* an halfe; in *Languedoc*, *Normandy*, and other West-maritime Provinces a reasonable strong part; as likewise in sundrie mediterranean, of which *Delphinat* the chiefe. But whatsoever be the proportion of their number of their opposites, which is manifoldly inferiour, not one to twenty; their strength is such as the warres have witnessed; and especially that at this day, after such massacring them, so generall arising of the whole Realme against them, by the utmost extremity of fire and sword to exterminate them; they are esteemed to be stronger than at any time heretofore;

in summe so strong that neither have their adversaries, I trow, any great hope, and themselves no feare to be borne downe by warre. That the practices of peace by partiality and injustice in their suits litigious, which hath already sorely bitten and afflicted their estates; by depriving them of place of Office and Honour in the Realme, by confining the exercise of their Religion into chambers or remote corners; did not impoverish, abase, and dishearten their party, and so withdraw those from them, which would otherwise sticke to them; this is that which they have misdoubted, and which by the ~~Act~~ now passed and verified they have sought to remedy. But looking a little more attentively into this party, I finde, that as conscience in what Religion soever, doth even in the mists of error breed an honestnesse of minde, and integrity of life and actions, in whom it setteth, (of so divine and pure vertue is the love of the Creator, which is the ground of all that merit the name of Religious :) so also that in them which affect the
greatest

greatest singlenesse, and in a manner a very carelesse simplicitie in their Religion, as contenting themselves with the possession of the rich treasure of truth, and for the preserving of it on themselves, recommending those cares to God onely, yet tract of affliction, much misery, often over-reaching by subtilty of adversaries, doth finally purge out those grosse-witted humours, and engender a very curious and advantagious warinesse in all their proceedings; having learned by experience the wisdome of that Aphorisme, that a small error in the foundation and beginning of all things, doth prove in the proceeding and end of them a great mischiefe. As hath fallen out in these men: who doe as farre here out-goe their opposites in all civill pollicies, as in other places they of their Religion are lightly out-gone by them. Which next unto a divine blessing, which accompanieth good causes, where wickednesse or willfull willessnesse doth not barre against it, I account the chiefe reason of their present strength and assurance. By their providence in their capitulations, by

their resolutenesse in their executions; by their industry and dexterity in all occasions presented, they have possessed themselves of an exceeding great number of strong Townes and places: there is scant any office or estate can fall void, but they lay in by all meanes to get into it; they have their Synodes for their Church-affaires, their Conventions and Councells for their Civill: their people is warrelike and so will they continue them. Their onely want is of a Prince of the Bloud to grace them. For as for leaders, a matter of so maine importance, they are still above their adversaries; having besides those three of principall and knowne name, sundry other in Gallie of lesse place and degree, but in skill and prowesse not inferiour to the best. In fine, they have learned the wisdom of *Spes sibi quisque*, and *reparare amicum*; the contrary whereof before brought them so neare to their ruine. But now touching the weakenesse of them of the *Romane* Religion, in comparison of that strength which their multitude should promise, much more may be said. First, one great part

part of them are in heart of the Reformed Religion, though for worldly respects they hold in with the other: which also will begin to disclose themselves daily; those things being now settled in reasonable good sort, which have hitherto beene but in motion. Secondly they are not all Papists that hold with the Masse. But the Catholikes are here divided into as different opinions, and in as principall matters of their Religion as they esteeme them, as the Protestants in any place that ever I heard off: although their discretion and moderation is such as not to interrupt the common Concord with private opinionativenessse. The ground of which disagreement in opinion (as I take it) is the ancient diversity betweene the **Romane Church** and the **Catholike**; which as in many of their Ceremonies it differs much from the *Romane*, (as to omit sundry other in the **Priests Lectons** at Masse, and in their walking hymns at solemne **Sattins** and **Vespers**) and in some of them rather runnes with the usage of the **Greek Church**, (as in their

Holy-head on Sundayes for them that do not communicate :) so also in the very head point of their Ecclesiasticall Hierarchie, it holdeth the Generall Councell to be above the Pope ; which opinion is at this day very currant and strong, even among such Catholikes as favour the Papacy. Which I reckon for the first differences touching the state of their Church: which calleth into question in whom the very soveraignie and supremacie thereof is placed. Another sort are there which hold their Church for the true Church, (although they acknowledge sundry errors and abuses of lesse importance both in doctrine and practise :) but for the Pope they hold resolutely that he is that **Antichrist**, which sitting in the **Temple**, that is in the true **Church of God**, (for even by his very being **Antichrist** some prove they are the true Church;) doth advance himselfe above God; as they thinke apparent by dispensing with the Law of God : by merchandizing of soules in his Purgatory pardons, releasing them in another world whom divine sentence hath bound; as also by his indulgences for sinnes in this world ;
and

and not least of all by his arrogating
the not possibilitie of erring, being a
sacred propertie peculiar unto God,
and not communicated but onely at
times to his extraordinary Prophets, as
all Churches in the world besides the
Romane acknowledge. This Sect
spreads farre, and as themselves will
say, of the learned sort three parts of
four consent in this opinion. And
they which are most devoted to the
Pope, and in that respect doe hate this
crew above all other, confesse that the
Lawyers are greatly infected with it:
in which regard they also rearme these
as in way of disgrace, the *Parlia-*
ment Catholikes. These opinions thus
prevailing amongst the Catholikes of
France, it is not to be marvelled, that
the Realme was so ready upon the
Popes refusall to relesse the King up-
on his suddaine reconversion, to with-
draw themselves utterly from the o-
bedience of his sea, and to erect a new
Patriarch over all the *French Church*,
the now *Archbishop of Burges*; who
was ready to accept it: and but that
the Pope in feare thereof, upon a se-
cond deliberation did hasten his Bene-
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diction, it had beene effected to his ut-
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 wayes hold him in awe, and in good
 temper of carriage towards this wa-
 vering kingdome, and content to beare
 indifferent sway with them in any
 thing. As on the contrary side his great
 doubt of the *French* unsoundnesse to
 him at the heart, will cause him the
 lesse to favour any of their footings in
Italy. Now these men though they dis-
 like also of the Reformed Religion, as
 having brought in an extreame innova-
 tion of all things, instead of a moderate
 reformation of what was justly blame-
 able: yet will carry themselves alwayes
 of likelihood in an indifferent neutra-
 lity, rather than by extinguishing the
 one extreame, to over-strengthen the
 other. A third part of this side we may
 make the *Royalists*; who as much as
 they dislike the attempts of the Pro-
 testantes in alteration of Religion so
 much and more do they hate those mi-
 chievous courses taken against them by
 their adversaries; which have threat-
 ned so neere a ruine to the whole state
 of the Kingdome, that it may seeme
 halfe

halfe a miracle, that it hath ever recovered, being so long a time at the very point either of shivering in peeces, (as hath hapned heretofore to other Countries in like case,) or of rendring it selfe into the servitude of the hatefull name of their neighbours. This part having by experience learned the wisdom to know that the quarrell of Religion is but the cloke of ambition for the great ones at this day; that many traiterous intents passe under Catholike pretences; that the Protestant will be alwaies a sure enemy to the *Spaniards*, & to all his favorites, partizans, and pensionaries; that whilst hee may be suffered to enjoy liberty of Conscience, without any disabling or disgrace in the State, he will be in all occasions ready to serve the King to his utmost, and forward by deserts to maintaine his favour; that it is not so easie a matter to extirpate them as some thinke, having taken so deepe root in the Realme as they have, besides the favour of great Princes their neighbours abroad, who are engaged and embarked in the very same cause; and that although it were to be wished for the happinesse of the Kingdome, which

which during this diversitie and dissension in Religion, shall breed greater secaritie to their neighbours than to themselves, that if it were possible some course were taken for a small reuniting of all in one profession; yet this being not to be hoped for in this exasperation of mindes on both sides, must be commended to time, which workes out many things; to occasion, which effects even wonders on a suddaine; and finally to some generall good way to be undertaken by the joynt consents of wise and worthy Princes, for effecting like unitie over all Christendome if it may be. In these considerations, this part which with his appurtenances is now the greatest, will never advise the King to become head of a party againe, so long as he may be absolute Commander of the whole: having found that siding course in such strength of both parts to be a false ground & ruinous to them that take it. To these may be annexed those morall men, as they call them, who thinke not these diversities of opinions of any such moment, as that they ought to disjoyne them who in the love of God, in

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the beliefe of the fundamentall Articles of Christian Faith, in integritie of life and honesty of conversation, (which are the greatest bonds,) remaine united, much lesse that they ought to engage mens mindees so farre, as to cause them to take Armes to decide the quarrell; | which are not those instruments wherewith either error should be razed, or truth proved, or Religion planted. And finally to this party may be added all those who affect a quiet world and peace above glorious troubles: which is the desire of those lightly, who in a middle degree of condition: possesse also a moderate temper of affections; which is ordinarily the greatest part in all well ordered common wealths; and withall the farre surest and firmest to the state. None of those will be easily drawne to enter into any violent course against those of the Religion, so long as they have the discretion by no jealousie to provoke them. The last part is indeede of their vowed and sworne enemies, the Reassurers and Zealers, as some name them; once the greatest and most favoured part of the Realme, at this day not so; their

their plausible pretences being now dis-
 masked, and this disastrous successe of
 their disordered actions, which hath
 brought things to the very counter-
 point of that they aimed, and left no-
 thing but a memory of much trouble
 and misery, of the waisting of the peo-
 ple, the sacking of Cities, the harrow-
 ing and desolating of the Country, to-
 gether with the imminent danger of
 the utter overthrow of the Realme for
 ever, making them hatefull and des-
 pised in those very same mindes,
 wherein they were erst whiles enshrined
 with all devotion, which seasons
 have so abated also the harttineffe of
 their hopelesse heads, who lately brea-
 thed nothing but Crownes and Scep-
 ters, but glory to their followers, but
 vengeance to their enemies: that now
 they are content to range with their
 fellowes, and have turned their song of
 soveraigntie into a more peaceable and
 calme tune of *nec veterum memini letor-
 uae malorum*. Howbeit the right Zele,
 men of the basest sort lightly, and pos-
 sessed with Friers, who fill them with
 very furies against the Religion, are as
 malicious and ragefull against the Pro-
 testants.

testants as ever; and thirst after nothing
 so much as to embrew themselves once
 againe in their blood; they sticke not
 to professe, and indeede would, had
 they heads and opportunities to ac-
 complish. The number of these is ex-
 ceeding great and desperate; but im-
 puissant, base and broken. With these
 joyne in heart in a manner all the Cler-
 gie; who count the Religion and Re-
 formation their bane, and the very ca-
 lamity of their estate for ever. A great
 error among other, as was observed
 by the worthy Chancellour *Monsieur*
de l'Hospital, in the plots and procee-
 dings of the first Protestants of *France*,
 to alienate so respected and so potent a
 part of the Realme, by leaving them no
 hope of any tollerable condition under
 their reformed estate; whom, by fol-
 lowing the wiser courses of their mo-
 derate neighbours, they might have
 gained to them in greatest part as o-
 thers did.

Now this part which are the onely
 assured enemies of the Protestants, and
 of whom they may make account, that
 they will not faile them at a need
 doth come short of them perhappes
 in

in strength, though in multitude farre
exceede them. Wherein this is also not
to be left unconfidered, that as in the
body of man the humors draw still to
the fore : so in a state all averſe and diſ-
contented do aſſociate theſelves light-
ly to the part grieved & persecuted.

This take I to be the preſent eſtate of
the factions in *France* for matter of Re-
ligion : ſubmitting my opinion, as in
all other things, to be cenſured and re-
formed by whoſoever with more ex-
perience and deeper judgement ſhall
have waded in and weighed theſe aſſi-
ons and conſiderations. But to make
my farre reach of conjecture for the
time to come, that will I not be ſo ſaw-
cie as to doe in *French* affaires ; whoſe
mines are ſo full of Quickſilver that
their nimble wits would take it per-
haps in dudge, that any ſhould ima-
gine they ſhould plod on in any one re-
nou, with that dull conſtancy which
their heavier mettald neighbours doe
uſe ; being able even in freſheſt expe-
rience to boalt, that their lightneſſe of
ſpirit, & mutability of reſolutions, hath
ſuddainely recovered them from thoſe
termes of extremity, which in the hands
of

of any constant Nation of the world, had beene a very long cure, if not desperate and curcles. But verily this diversitie and dissention in Religion, is still a very great weakenesse and disease in their State, and such as will be alwayes a matter of jealousie among themselves, of assurance for their neighbours, of joy to their enemies.

For *Lorraine*, and *Saboy*, with the *Valleys* who confine on Savoy, they runne wholly with the streame of the Papacie: though in both parts there are store of Protestants, and that of men of the better sort, but without any publicke exercise of their Religion, save onely in some few out-skirts of Savoy neare *Berna* and *Geneva*. What Madam the Kings sister may affect in *Lorraine*, or what contrariwise her selfe may suffer, time onely by triall is able to ascerteine.

These particulars thus admitted, it will be no great difficultie to make some comparative Estimate of the whole strength of the Papacie, in respect of the Protestants, being the part now onely on fote against them. For as for the Greeke Church, the case is evident,

evident, that though in number it be granted that they excede any other ; yet are they so oppressed under Turkish tyranny, or removed so farre off, as the Muscovites and some others, that they come not into any account in the survey of the strength which wee now speake of.

But for the Westerne and Latine Church, in the generall division into the part reformed and Papall, admitting them in number and circuit of Territory to be neare equall, (as considering the hugh compasse of *Germanie* and that Empire possessed so wholly in a manner by the Protestants, I can make no other proportion :) in other points we shall finde great oddes and advantages for strength in different kindes in both sides. First, the Kingdomes and States of the *Romish* part, lying neerer the Sunne, are not onely in riches, both naturall of their soyle, and accessory by greater opportunity to trafficke to all parts of the World, by manifold degrees superior to their Northren adversaries, but also in finenesse and subtilty of wit ; which having that other instrument

ment of wealth to worke by, doth farre passe in all ordinary and orderly actions, that robustnesse of body, and puissance of person, which is the onely fruit of strength that those colder climes doe yeeld. Though sometimes extraordinarily it is knowne and to be granted, that those septentrionall inundations, by their violence and multitude, as in people more generative, have so wildly deluviated over all the South; that as a raging tempest they have ravaged and ruined those powerfull and flourishing Empires in the suddainenesse of an instant, which had beene many ages in rearing and spreading over the world.

But these have been no other than as torrents and brookes of passage; soone up, soone downe; soone come, soone over-gone. Neither have the Northern people ever yet for all their multitude and strength, had the honour of being founders or possessours of any great Empire, so unequall is the combat betweene force and wit, in all matters of durable and grounded establishment. Another point of great advantage in the selfe-same side is the uniting of their

their forces into fewer heads and mightier : which uniting is a very redoubling of strength in all things. They have on their part first and principally the Pope himselfe, seated royally and pontifically in the midst and chiefest, regarding the rich Sunne in his glorious rising, and the Moone in the height of her beautifull walke : on his left hand the Emperour, the ancient remains of honour : on his right, the King of *Spaine*, the new planet of the West ; at his backe the *French King*, the eldest Sonne of the Church : all mighty Monarchs, opposed as brasen Walls against his enemies on all sides : round about him are the lesser Princes and States of *Italy*, as matter rather of solace and honour than otherwise, and to exercise himselfe upon, as his humours of favour or displeasure shall advise. Whereas on the contrary part, the only puissant Prince in any comparison with those other, is *Her Majestie of England* : whose State is yet so divided from all the rest of the world, that it is the lesse fit in that respect for the rest to make head at. Againe, the other have the Pope, as a Common Father,

advi-

advizer, and conductor to them all; to reconcile their enmities, to appease their displeasures, to decide their differences, and finally to unite their endeavours in one course, to instance, to presse them, to remove stops, to adde encouragement, by aide from himselfe; and above all things to draw their Religion by consent of Counsells to an unity or likenesse and conformity in all places; a principall pillar of stay to the unlearned multitude, of glory to themselves, of upbraiding to their enemies. Whereas on the contrary side, the Protestants are as severed or rather scattered troupes, each drawing a divers way; without any meanes to pacifie their quarrells, to take up their Controversies, without any bond to knit them, their forces or courses in one. No Prince with any preheminence of jurisdiction above the rest: no Patriarch one or more to have a common superintendence and care of their Churches, to be solicitours of Princes for correspondence and unity: no ordinary way to assemble a generall Councell of their part, the onely hope remaining e-

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ever to assuage their contentions, and
 the onely desire of the wisest and best
 minds among them. Every Church
 almost of theirs hath his severall forme
 and frame and goverment; his severall
 Liturgie & fashion of service; & lastly,
 some severall opinion from the rest;
 which though be in themselves mat-
 ters of no great moment, being no dif-
 ferences essentiall or in any capitall
 point; yea and some of them might
 serve perhaps to the Churches great
 benefit: yet have they beene, are, and
 will be, so long as they continue in
 their present tearmes, causes of dislikes
 of jealousies of quarrells and dan-
 gers. In summe, what unity soever
 among them, proceedes onely from the
 meere force and vertue of veritie:
 which all parts seeke for: which
 though it be incomparably the best and
 blesseddest, and that which alone doth
 unite the soule with God; yet for order
 in the world, for quiet in the Church,
 for avoiding of scandall, for propa-
 ging and encrease of what great power
 that other unity is which proceedes
 from authoritie, the Papacy which
 stands by it alone, may teach us: in fine,
 both

both concurring attaine the praise of perfection. These then are the advantages of the part of the Papacie. But now one disadvantage (such is the nature of all things) impeacheth and dejecteth all other their forces; and that is, their vicinity with their grand-Enemy the Turke, who by Land and Sea presseth hard upon them, both Emperor, and Pope, and Monarch of *Spaine*; and driveth them oftentimes to such extasies and devises, that *Spaine* hath no other shift to cleare himselfe than by diverting him upon his owne deere brethren of *Austria*, and causing him to fall foule upon his friend the Emperour; wherein hee is driven yet to be a two-fold charge, both in bribing the Bashas to draw their Lord to *Germany*, and in supplying then the Emperour with money to withstand him. The Emperour on the other side calleth for aide of the Protestants, without which the whole Empire were endanger of wracking. The Pope, who above all other is in deepest feare, though not in the nearest, knowing that the finall marke which
the

the Turke shootes at is *Italy*, as thinking that to be the lower now onely remaining to be set up for the accōplishment and perfection of his Empire; and that his warres with the Emperour are but to open that Land-passage, for as much as by sea he hath ever proved the weaker: bestirres himselfe on all hands, in the best sort he is able, both in sending such aide as his proportion will beare, and especially in soliciting the Princes of his part to enter into a common League and warre against him; giving overture of like desire for the Protestants also. But the Protestants would know what securitie of quiet they shall have from himselfe first, their neere and sterne and unappeaseable enemy; before they walke out themselves in giving aide unto him, against a common enemy indeed, but one who is farthest off from them of all other, who as now is desirous enough to entertaine their friendship, and who at the worst hand carrieth no more evill hatred against them and their profession, neither condemneth their religion more then the Pope their fellow-Christian.

Then

Then for his Catholikes the Polakērs, they clearely slip collar; both for the naturall hatred which as neighbours they beare the *Germans*; and for that they are in peace and amity with the Turke, paying him a certaine tribute; and although his neare neighbours also, yet not in his way; which is not to the North, but to the Sunne and South parts, and mainely and plainely to the conquests of *Italy*. The *Venetians* are content also to live rather as free tributaries to the Turke as they now are, than as slaves to *Spaine*; who in joyning with them heretofore in leagues against the Turke with Pope *Pius Quintus*, did contrary to his oath and bond forsake them, and suffer them to be beaten being left alone to the Turkes fury; and all this to the end that having their state utterly maimed and broken by the Turke, they might be constrained wholly to cast themselves, their Signory and Citie into the armes and embracements of *Spaine* for safeguard. With this unchristian treacherie have they charged him heretofore; though now all being quiet, they are content to put an un-acceptable moti-

on to silence, by demand of impossible conditions of security.

Then for *France* it is farre off, and lookes that the nearer be as they ought most forward first; and requires also with reason some breathing time to receive himselfe, after his wearinesse by his late pangs. Lastly, *Spaine* hath so much to doe with *England* and the revolted Provinces, that he thinkes the time gained that the Turke forbears him. So that the end, is, the whole burthen must rest on the Emperour, with that small helpe which *Italy* and some other yeeld him. And were it not his good fortune or rather Gods good providence, that the very same plagues, which have ruined the glory and grace of Christendome, should now also infect the grand Enemie thereof, namely, **Ceffeminate**ness and **Avarice**; whereof the one is the corruption of all sound deliberations, and the other the quailer of all manly executions; which prevailing in his state as they doe at this day, give hope that his tyranny draweth towards his period: and for this present provide so, that a weake defendant may shift better having but a cowardly

wardly assailant : the matter would have growne to that extremity by this time, as would have called the King of *Spain* with all his forces to some more honourable enterprises than he hath hitherto undertaken. And this is the bridle which holds in the Papacie with all his followers, from any universall proceeding by force against the Protestants: who hearing are greatly advantaged above them, in that either their opposites lye betweene them and the Turke, or their Countries casting so much as they doe towards the North are out of his way, and no part of his present aime. But these advantages and disadvantages of the Papacie equally weighed, I suppose this disadvantage more mischievous for the present, as proceeding from outward force in the hands of an enemy ; and the other advantages more stable for continuance as springing from the inward strength of their own wealth and order.

This then being so, and that all things considered, there falls out if not such an indifferencie and equality, yet at leastwise such a proportion

of strength on both sides, as bereaveth the other of hope ever by warre to subdue them; (seeing as the Proverbe is, a dead woman will have foure to carrie her forth, much lesse with able men be beaten easily out of their homes,) and since there is no appearance of ever forcing an Vnity, unlesse Time which eates all things, should bring in great alterations: it remaineth to be considered, ~~What~~ other kinde of Vnitie poore Christendome may hope for, whether Vnity of Verity, or Vnity of Charity, or Vnity of Perswasion, or Vnity of Authority; or Vnitie of Necessitie; there being so many other kindes and causes of concord. A kinde of men there is whom a man shall meeete withall in all Countries, not many in number, but sundry of them of singular learning and piety; whose godly longings to see Christendome reunited in the love of the Author of their name above all things, and next in brotherly correspondence and amity, as becometh those who under the chiefe service of one Lord, in profession of one ground and foundation of faith, doe expect the same finall

nall reward of glory, which proceeding from the Father and Prince of peace, rejecteth all spirits of contention from attaining it; have entred into a meditation whether it were not possible, that by the travell and mediation of some calmer mindes than at this day doe usually write or deale on either side, these flames of controversies might be extinguished or asflaked, and some godly or tollerable peace re-established in the Church againe. The earnestnesse of their vertuous desires to see it so, hath bred in them an opinion of possibility that it might be wrought; considering first that besides infinite other points not controverted, there is an agreement in the generall foundation of Religion, in those Articles which the twelve Apostles delivered unto the Church, perhappes not as an abridgement onely of the Faith, but as a touch-stone also of the faithfull for ever: that whilest there was an entire consent in them, no dissent in other opinions onely should breake peace and communion: and secondly, considering also there are in great multitude on both sides, (for so are they un-

undoubtedly) men vertuous and learned, fraught with the love of God and of his truth above all things, men of memorable integrity of heart and affections, whose lives are not deare unto them, much lesse their labors to be spent for the good of Gods Church and people; by whose joynt-endavors & single and sincere proceedings in cōmon conference for search of truth, that honorable Vnity of Veritie might be established. But if the multitude of crooked and side respects, which are the only clouds that eclipse the truth from shining now brightly on the face of the world, and the onely prickles that so enfroward mens affections as not to consider the best do cause that this chiefe Vnity find small acceptance, as is to be feared, at least-wise that the endlesse and ill fruits of these cōtentions, which tend mainly to the encrease of Atheisme within, of Mahometisme abroad; which in-obstinate the lew, shake the faith of the christian; taint the better minds with acerbity, and load the worse with poyson, which breake so out into their actions which themselves think holiest, namely, the defence of Gods truth which each

each side challengeth, that in thinking they offer up a pleasing sacrifice to God, they give cause of wicked joy unto his and their enemy ; that these wofull effects, with very tediousnesse and wearinesse may draw both parts in fine to some tollerable reconciliation, to some **Unity of Charitie**, at leastwise to some such as may be least to eithers prejudice. Let the one give over their worshipping of Images, their adoring and offering supplications to Saints, their offensive Ceremonies, their arbitrarie Indulgences, their using of a language not understood in their devotions ; all which themselves will confesse not to be necessary, to be orders of the Church, and such as at pleasure she may dispense with ; yea, Pope *Clement* the VII. gave some hope to the *French* King that he would not be stiffe in things of this quality, and that respect of time might justifie the alteration ; and some of the later Popes condescend to them of **Babaria** the Cup in the Sacrament, hoping that would content them, which since they or their successours have againe inhibited ; On the other side, let the Protestants,

such at leastwise as thinke to purge out that negative and contradictory humour, of thinking they are then rightest, when they are unlikest the Papacie, then nearest to God when farthest from *Rome*; let them looke with the Eye of Charity upon them as well as of Severitie, and they shall finde in them some excellent orders for government, some singular helpes for an encrease of godlinesse and devotion, for the conquering of sinne, for the perfecting of vertue; and contrariwise in themselves looking with a more single and lesse indulgent Eye than they doe, they shall finde that there is no such absolute or unreproueable perfection in their doctrine and Reformation, as some dreamers in the pleasing view of their owne actions doe fancie. Neither ought they to thinke it strange, they should be amisse in any thing; but rather a very miracle, if they were not so in many. For if those ancient Fathers and Sages of the Church, with greater helpes, being nearer the times of purity; with equall, industry so spending their whole lives with lesse cause of unsinceritie, having

ving nothing to seduce them; notwithstanding were not able in the weaknesse and blindnesse of humane nature in this world, to fore up so high alwayes in the search of truth, as to finde out her right seat in the heighth of the Heavens; but sometimes tooke Error dwelling nearer them instead thereof; how lesse likely that our age, more entangled with the world; farther removed from the usage of those faultlesse institutions, and so bitterly exasperated with mutuall controversies and conflicts, should attaine to that excellencie and perfection of knowledge; which it may be, God hath removed from mans reach in this world, to humble and encrease his longing desire towards another world? and as the present time doth discover sundry errors in the former, so no doubt will the future in that which is now present. So that ignorance & error, which seldome goe severed, being no other than unseparable cōpanions of man, so long as he continueth in this terrestriall Pilgrimage: it can be no blemish in them to revise their doctrine, and to abate the rigor of certayne speculative

opinions, especially touching the eter-
 nall decrees of God, the quality of
 mans nature, the use of his workes;
 wherein some of their chiefe Authours
 have runne to such an utter opposition
 to the *Romish* doctrine, as to have ex-
 ceedingly scandalized all other Chur-
 ches withall, yea, and many of their
 owne to rest very ill satisfied. The seat
 of Truth is aloft, of Vertue in the midst;
 both places of Honour: but neither
 Truth nor Vertue draw to an utter ex-
 tremity. And as in some points of do-
 ctrine, so much more in their practise;
 in order of government, and Ecclesi-
 asticall degrees; in solemnities and
 statelinesse in the service of God; in
 some exercises of piety, devotion,
 and humility, especially in set fastings
 accompanied with due contrition of
 heart and prayer; besides, many other
 Ceremonies; they might easily with-
 out any offence of conscience at all,
 frame to draw somewhat nearer to
 their opposites, than now they are,
 which yeelded on both sides, a gene-
 rall and indifferent Confession and
 summe of Faith; an uniforme Liturgy,
 or not repugnant if divers; a like or at
 least-

least-wise not in correspondent forme of Church government, to be made out of the points which both agreed in, and to be established so universally in all Christian Dominions, that this all Christians should necessarily hold, this onely their Divines in Pulpit should teach, and this their people in Churches should exercise; which doing, the Vnity of Communion should remaine unviolated. For all other questions, it should be lawfull for each man so to beleeve as he found cause; not condemning o-ther with such peremptorinesse as is the guise of some men of over-wee-ning conceits: and the handling of all Controversies for their finall com-ounding, to be confined to the Schooles, to Councells, and to the learned languages, which are the pro- per places to trie them, and fittest tongues to treat them in.

And all this to be done by some generall Councell, assembled and composed indifferently out of both the sides; mens mindes being before hand prepared and directed to this issue and conclusion. But now if either
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the obstinatēnesse of the Popes ambition, or the wilfulnesse or scrupulositie of any opinionative Ministers, should oppose against and impeach this Vnity of Charitie; then the **Unity of Authority** to be interposed to assist it: that is, the Princes of Christendome to presse this agreement, to constrain the Pope to content himselfe with that temporall State, which the skill of his Antecessors hath got and left him; and for his spirituall to be such as the ancient Councells had limited: and for all other gaine-fayers, to silence or punish them. Now for the Princes which jointly consent to doe this; how many, how weighty motives doe induce them? The service of Christ, the honour of Christian Religion, and the peace of Christendome, the strengthening of Christians, and the repulsi-
 and overthrow of all Turkes and Infidels. And these in generall. In particular, the assuring of their owne lives and persons, which so many under pretence of Religion daily conspire against: the quiet and secure enjoying of their rich States and Kingdomes; the transmitting of them to their posteritie

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ritie without question or opposition ; and lastly the delivery of their miserable subjects (which should be deare unto them as children,) from those extreame vexations of spirit and body, and those inestimable calamities in their estates and conditions, where-with these dissensions in Religion and effects thereof doe now afflict them. And this is in generall the summe of the discourse of that kinde of people : which doth shew them as they are for the most part to be Protestants, though perhaps not running jumpe with their side in every thing ; although many of the other part are carried also with the same good zeale and affection to the like desire and intention ; but these are of the more moderate sort of the Catholikes ; & not of their Clergy, and such lightly as have but an indifferent conceit of the Popes claime and proceedings, of which sort among the wiser part of the Laity there are very many. But now in exacter consideration of this motion, there appeare for the effecting of it sundry difficulties so great, that they draw to be next neighbours to so many impossibilities, where-

whereof I will mention onely two of the chiefe. For as for the thing it selfe, I must confesse for my owne part, the greatest desire I have in the world, is to see Christendome reconciled in the badge of their profession, (seeing Vnity is consecrated to Verity, and both to God ;) and that without the ruine and subversion of either part ; which cannot be done but to the unexpressable mischiefe and misery of both sides, and with the utter enha-zarding of both Christendome and Christianity : and thinke any kinde of peace were better than these strifes, which did not prejudice that higher peace betweene God and mens consciences. Then for the way they purpose, it seemeth for the generality of it, there is no other now left ; seeing the opposition of extreames is no way defeasable, but by extinguishing the one, or drawing both to some temper and mildnesse of state. But in this case two things do cleane dishearten this hope. The first is the untractablenesse of the Papacy to this course, who in so many conferences as they have had in this age, have alwayes ere they departed,

ted, very plainly discovered that they came not with such intent as to yeeld any thing for peace, much lesse for truths sake, but onely to assay either by manifold perswasion and entreaty to reduce, or otherwise by wit to **EA** trap and disgrace their aduersaries; and if some one of them have shewed himselfe more flexible at any time it hath beene his utter discredit with his own party ever after. Which sterne proceeding of theirs, admitting the fundamentall positions whereon the Papacy is built, is good and necessary. For if divine Authority doe concurre with them in all their ordinances, Gods Spirit assist them in all their decisions, all possibility of erring be exempted from their Pope and Church: what remains there but onely that they teach we beleeve; they command, and the world obey? Indeede in humane governments, where reason is shut out, there tyranny thrusts in; but where God commands, to aske reason is presumption, to oppose reason flat rebellion. To this miserable necessitie have those assertions tyed them, which they have layd for their

their foundation; miserable to themselves, and miserable to the whole world. For what can be more miserable to any ingenuous and good minde then to have entangled himselfe in such a labyrinth of perplexity and mischief, as to have left no place of acknowledging his error, without ruining his estate; when as error is onely purged by due acknowledging, and doubled by denying it. And to what a miserable push have they driven the World, either in their pleading against them with such force of evidence, or in their learning of them and joyning with them, as to stop the mouth of the one, and hang the faith of the other, on this unnaturall paradox; **I and my Church cannot possibly erre**, and this must you take upon your owne words to be true. For as for their conjecturall evidence out of the Scripture, there seemes to be as much or more for the King of *Spaines* not erring, as there is for the Popes: it being said by the Wisest, that the heart of the King is in the hands of God; a divine sentence is in his lippes, and his mouth shall not transgresse in judgement.

But

But now as by this meanes they have debarred themselves from acknowledging, and consequently from controlling any error in faith and doctrine; so on the other side to reforme any great matter in practise, were to open the eyes and mouthes of all men against them; who now in the obedience of their blindnesse sticke fast unto them. Let them suspend from hence forward the worshipping of Images, the fleeing to the patronage of Angells and Saints by vowes and prayers: besides the great losse which it would bring unto the traine in daily offerings to their Saints and Images; what a jealousy would it breed in the heads of their owne that they had led the world all this while on the blind side, and that other things perhappes were introduced for gaine, and corruptly contrived, as well as these. Then for their adversaries, their owne saying is, Yeeld one thing to them, and yeeld all; sith all hangs upon the same pinne, and by the same string that any one doth. So that it seemeth not to have beene unwisely conceived by him, who said, that to periwade the Pope to any such

such reformation, was to perswade him to yeeld up his Keyes and Crowne, and to returne into the order of his Predecessours and other Patriarchs : which to doe, as yet he sheweth no intention.

And although some one Pope should happen to be better affected, yet would it not prevaile unto any great prooffe, being sure that his nearest both Counsellours and Officers, his Cardinals and Courtiers, yea, his Church and whole State would oppose against him. Then to hope that though the Pope and his Sea should withstand it, yet the learned of his side might be induced in other places to accept, and to apply themselves to some treaty of accord, I dare avouch they know them not which have that conceit of them. For although it were perhap; not untruly said by a great Clerke of their own, that the Popes not erring was but an opinion of Policy, and not of Theology ; to give stay to the Laity, not stoppe to the Divines ; of whom in such infinite controversies and jarrings, about interpretations of Texts, and conclusions of science, wherein many have spent a large
part

part of their lives, never any yet went, neither at this day doth goe to be resolved by the Pope; as knowing it to be true which their owne Law delivereth, that in holinesse any old woman, in knowledge many a Frier might outgoe the Pope; but in power and authority the world was under him: yet at this day they doe so generally all cling unto him and draw by his line, (as having no hope either of standing against their opposites, but onely by him; or of unitie amongst themselves, but onely in him;) that touch him, and touch them: yea they thinke at leastwise some of them, that rejected name of Papist, to be as good a name and more necessary at this day than that of Catholike; the one shewing their Vnity onely with the body, and the other with the head of the Church, which is now more needefull. It remaines that Princes take the matter in hand, and constraine the Pope and others to yeeld to some such accord. Indeede this were an onely right way to effect it. For reason is a good Oratour, when it hath force to backe it. But where are these Princes? They dreame
of

of an old world, and of the heroicall times, who imagine that Princes will breake their sleepes for such purposes. If there were at this day a *David* in *Spaine*, a *Iosias* in *France*, an *Ezechias* in *Italy*, a *Constantine* in *Germany*; the matter were ended in very short time. But take them as they are, and as they are like to be; being brought up in the midst of their factions and flatteries, where they seldome here truth, and if a good motion by mischance be set on foote by one part, it is sure to be fireight crossed through the watchfull and industrius envie of the other: the world may hold it selfe reasonably happy and content, if the Civill state be upheld in any tollerable termes, and not thinke that they should care greatly for reforming the Church, and much lesse for the uniting of the State Ecclesiasticall, the dissensions whereof have and daily serve so many mens turnes.

And although it is to be acknowledged and thankfully comemorated, that this age hath not beene so utterly barren of good Princes, but that some have deserved to be enrolled among those

those Worthies: yet the ambition and encroaching humours of cartaine, and want of correspondence requisite in other, have stopped perhaps those honourable thoughts and desseins, which might have else beene employed for the universall good of Christendome. In summe, there is small hope remaining on this part; the world having extinguished the care of the publike good, by an over-care of their private; and each projecting to passe his owne time smoothly over in pleasure, and recommending posterity to the Starres and destinie. These reasons together with the long continuance of this division, whereby both parts are formalized and settled in their oppositions; in so much that at this day they are but very few in comparison of former times that are gained either way; doe make me greatly despaire of any successe by that course: and so esteeme of that plot, as an honest-hearted desire, but no probable dessein; and as a Cabinet discourse of speculative consideration, which practise in the world and experience doth neede to rectifie.

The next point is, whether *Peccat*
litie,

little, which over-rules all froward-
 nesse, and commands all sturdinesse of
 humours and passions, may not presse
 to some unity; if the Turke still grow-
 ing as hitherto hee hath done, leave no
 hope for Christendome to subsist but in
 their inward Concord. It is true that a
 forraine enemy is a reconciler of bre-
 thren, and that common danger holds
 them together, so long as it lasteth,
 who else would flee asunder upon eve-
 rie light occasion. But herein we think
 it cometh first to be considered, whe-
 ther the Turke be so fearefull a Mo-
 narch as is commonly conceived, espe-
 cially since his late so hugh enlargement
 towards the East. That which most
 men esteeme in him the grand cause of
 errour, seemeth to me a chiefe argu-
 ment of the contrary, at this present;
 and that is the very hugeness of the
 Empires. For Empires are not then al-
 wayes as their strongest, when at their
 biggest; there being a certaine due
 proportion in all things, which they
 breaking that exceede, as well as
 they come short of; may be conn-
 ted to be hughe and vaste, not great;
 since that is great properly, which is
 great

great in his actions, which are as of-
 ten impeached by unwildinesse in the
 big as by weakenesse in the little. But if
 to this be adjoyned, as it sometimes
 falls out, that there be but a little soule
 to move this vatte body, (which ma-
 keth some of the beggest men to be nei-
 ther the wisest nor valiantest ;) and
 that is, that the government, which
 is the soule of a State, be scant and
 feeble: not able to embrace nor to order
 so huge affaires : then is there no other
 greater presage of ruine, than very
 massinesse it selfe, which every strong
 push or juttle makes reele and totter,
 for want of that inward strength which
 were requisite to hold it steddly. And
 this take I to be the State of the Tur-
 kish Empire at this day ; which being
 a meere tyranny, as aiming onely at
 the mightinesse and securitie of their
 great Lord, the sole absolute comman-
 der, without any respect to the be-
 nefit of the people under him, save
 onely so farre forth as may serve to
 beare up his greatnesse ; and for that
 cause he in his jealousie and distrust of
 his owne, keeping his Territories halfe
 desolate, waste & unhabited ; his subjects
 with-

without heads of Nobility to leade them without hearts to encourage them' to seeke delivery : abasing them by all kinde of bestiall education, and oppressing them by all sorts of extortion and outrage, giving the lands where he conquereth to his Souldiers and **Ti-**
martt: which scattered over all parts of his ample Empire, are the onely contented people, and onely strength in effect hee hath, as being bound by their tenures to serve in his warre, whithersoever he calls them ; and without his charge: This being his state, it is cleare, that the wildnesse and lying waste of his Countrey, is to the great diminishing of his owne wealth and renew: which is lesse than some of our Christian Princes at this day, though his Empire much larger than all theirs together : the unpopulousnesse together with the basenes and feeblenes of such as are, makes that no one Country is defence for it selfe, but must have the concourse of many of the rest to assist it ; and lastly, the hugh circuit of his soyle and confines, embracing as is esteemed, eight thousand miles of land, and of sea as many, is cause that his **Ti-**
martt

mari cannot assemble together but in
 very long time, wherein opportunities
 are often lost, besides the tiring both of
 themselves and their horses, ere
 they arrive. And the truth hereof is
 assured by fresh experience, he having
 done no great matter in all this warre
 of *Hungary*, though none to speake
 of but *Germanie* with some small
 helpe of *Italy*, have opposed against
 him. But if wee farther consider the
 effeminatenes of the education of their
 great Lords in these times; a thing
 which they are advised and constrain-
 ned unto, even contrary often times
 to the manlinesse of their owne na-
 tures, (and all to keepe the Father from
 jealousie of his owne sonne, whose
 bravenesse of minde and warlinesse is
 still suspected;) and use having soa-
 ked once into their bones in youth,
 doth for ever after loose the sinnewes
 of their manly dispositions, and subject
 them to the softnesse and basenesse of
 pleasures: considering also the avarice
 and corruption which reignes there;
 all peaces and warres, all friendships
 and enmities, all favours and wrongs,
 all Counsells and informations, being
 O growen

grown to be saleable : if these be as they are the signes of a diseased, and prognosticates of a dying Monarchy, much more of a tyranny ; then surely have wee not now so great cause to dread him, as to blame our selves and our wranglings and vility, who choose thus in practising to exterminate each other, to trace out an unhonourable and fruitlesse life, at the end finding our selves in the very same or worse tearmes than when wee began ; rather than establishing first a firme accord at home, to attempt with united love, zeale, and forces so just, so Christian, so honourable, so rich a warre. And verily if but our Princes confining upon him, though agreeing among themselves for the most in Religion, were not so strangely infected with emulations, and home-ambitions, as to condescend to pay tribute to the Turke in severall, for so doe they as a redemption each of their peace, (which yet hath no longer assurance than his pleasure which with double as much under-hand-bribes and presents must be daily sweetned ;) and which is yet worse,
when

when his list comes to invade any one of them, (as hee doth for his verie exercise and avoiding tumults at home; the rest to hold off from giving succour to their neighbours, for feare of drawing a revenge upon themselves some other time; which is the case of the *Polonians* and *Venetians* at this present, who scarcely dare so much as pray against him in their deuotions, otherwise than in their hearts, which I weene they doe duly: were it not I say that their private ambitions, feares and miscasts did drive them to make so abject and unchristian a choise, rather than zealously and violently to joyne and pursue one certaine course for the rooting of him and his tyranny out of this part of the world: it were not to be so much doubted but the feare now on this side would soone turne to the other; seeing that one good blow to a body so ill built and full of distempers, were able to put the whole in danger of ruine and shivering. These reasons induce mee not to thinke that the danger from the Turke should be so great, as to enforce the Christians to runne mainly into an

O 2

accord.

accord. And though it should, yet without other sounder working, by perfect composing of all inward discension, this would be but a civill accord, and onely for the time; which the feare once past, would dissolve of it selfe, and the former contentions revive as fresh as ever. For the bond of common feare, is the strongest indeede of all other, but the shortest withall, which nothing during the danger is able to breake, and the danger once passed falls in sunder of his owne un-soundnesse. Howbeit if the Turke should set foote in *Italy*, and abate the Popes strength by possessing his state; then would I not doubt much, but that both himselfe would be content, and all other Princes forward, that some such unity as is before spoken of might be established. But that is a case as unlikely in short time, as in tract of time not impossible to happen, if some manly stout Turke should succcede these womanish.

There remaineth then the *Unity* by persuasion onely, which both sides now seeme to rest on; each practising and hoping in processe of time to eate

out the strength of the other by his industry, in drawing away by perswasion his followers and adherents. Wherein the Protestants counteth his advantage so much the greater, in that the unity of Verity is, it which himselfe perswaded of, he perswadeth to others. And truth being so infinite degrees stronger than untruth, having God to blesse it, heaven and earth and all the creatures of God to witnesse it, and even falshood it selfe (which is alwayes his owne cutthroat) by his crossing and contrarietie to yeeld confession unto it: unlesse the fault be exceedingly in the handler and pleader, must needs in the end, (maugre the malice of all enemies, and craft of all inventions,) prevaile and have victory: although the utter abolishment of the Kingdome of Antichrist, they referre with the Prophecie to the appearance of our Saviour in judgement and triumph now shortly approaching. On the other side, the Papists hope that their perswasion being seconded by so great Princes authority, insinuated and farthered by so many collaterall ayds and motives and praesises, leaving nothing unassayed

which may prejudice, afflict, or annoy their opposites, and providing as they doe a perpetuall succession of instruments, to be employed in each kinde over all parts of Christendome; they shall in the end tire, eate out, and utterly consume the strength and stomach of their unpolitike and divided adversaries. In the number whereof, though they score up all religions, especially Christian, that acknowledge not the Pope, and the threefold plenitude of his supernall, terrestriall, and infernall power; extending to heaven in canonizing Saints; to the lower parts of the world in freeing soules from Purgatory; over the earth in being the universall guide and Pastor of all men: yet are they not affected to all their opposites in like sort, speaking of such as with whom they live & daily converse. For to omit the *Jew* whom they mocke with his *Messias* so long in comming; as also the *Grecians*, whom they pittie with their Patriarchs under Turkish slavery; their hatred is to the Lutheran, the Author of their calamity; but hatred and feare both of the Calvinist onely; whom they account the
onely

onely growing enemy and dangerous
 to their state. For as for the Luth-
 ran, hee was long since at his highest :
 and if hee itch and inch forward one
 way for an ell, hee loseth another, it
 is onely by a kinde of boysterous force
 and violence against the Calvinist ;
 as in *Strasbourg* of late. The reason
 whereof besides the absurdity of their
Ubiquitarie Chimera, hath perhaps
 been in part also, for that their opinion
 tooke up his seate in *Germany*, a
 stiffe people but an heavy ; which
 cannot hold their owne well, but gaine
 little upon other men : whereas the
 other falling upon a livelier mettall, of
 the *French* especially, who are al-
 wayes stirring and practising upon
 their neighbours, and more vehe-
 ment for the while in whatsoever
 they affect ; hath had a very huge
 encrease in latter time, notwithstan-
 ding those Massacres which have beene
 used to extinguish them, & is still grow-
 ing forward in all places where once it
 taketh ; and overtoppeth them now
 from whose roote at first it sprang.
 This therefore by all meanes they seeke
 to repress, giving some blind hope

to the Lutheran of quiet and tolleracion, so he will joyne against these, the fretters out of both. But of all places their desires and attempts to recover *England*, have beene alwayes and still are the strongest : which although in their more sober moods sundry of them will acknowledge, to have beene the onely Nation that tooke the right way of justifiall Reformation, in cōparison of other who have run headlong rather to a tumultuous innovation, (so they conceive it :) whereas that alteration which hath beene in *England*, was brought in with peaceable and orderly proceeding, by generall consent of the Prince and whole Realme representatively assembled in solemne Parliament, a great part of their owne Clergy according and conforming themselves unto it; no *Luther* no *Calvin* the square of their Faith; what publike discussing and long deliberation did perswade them to be faulty ; that taken away; the succession of Bishops and vocation of Ministers continued; the dignity and state of the Clergy preserved; the honour and solemnity of the service of God not
aba-

abased; the more ancient usage of the Church not cancelled; in summe, no honour of affecting contrarietie, but a charitable endeavour rather of conformity with the Church of *Rome*, in whatsoever they thought not gaine-saying to the expresse Law of God, which is the onely approveable way in regard of the power and renowne of the Prince, and of their exemplary policie in government of the state, in regard that they concurring entirely with neither side; yet revered with both, are the fitter and abler to worke Vnity betweene them, and to be an umpire, also directour and swayer of all, whensoever there should be occasion of assembling their Counsells, or of conjoyning their forces for their common defence; and especially for that it is the onely Nation of the Protestant party, able to encounter and affront their King Catholikes proceedings for the rooting out of Heresie, as their actions both by Sea and Land have manifested: of all places in the world they desire most to recover it, making full account that the rest would then soone follow, and apply to them of

their owne accord one after another.
 But to as high a tide as they are risen
 in their desires thereof, to as low an
 ebbe are they fallen in their hopes,
 being lesse now for ought I perceive
 than ever, having seene her Majesty so
 often and almost miraculously preserved;
 their treasons discovered; their
 excommunications vanished; their
 armies defeated; at their cartalls and
 bookes answered; their chiefe Champions
 discouraged, wasted, deceased,
 those that remaine, though many, yet
 few of ability; in so much but for some
 small remnant of hope of alteration,
 which time and trouble as they imagine
 may yet bring, their founders were
 likely to withdraw from them ere long
 their stipends, which get them but a
 vaine name of fruitlesse liberality. And
 this is all I can say for any hope or
 meanes of this generall Vnity, and
 so must I leave and recommend it to
 God: as being both our best and now
 remaining onely policy, to addresse
 our united and generall supplications
 to his divine power and Majestie:
 that it my please him by that ever
 springing fountaine of his goodnesse
 and

and gracious mercy, even beyond all humane hope; if it may so stand with his blessed will: and by such meanes as to his divine wisdom are ever in readinesse to effect those things which to mans wit may seeme impossible, to extend his compassionable and helping hand over his miserable, defiled, disgraced Church; persecuted abroad, and persecuting it selfe at home; confined by Tyrants into a corner of the world, and therein raging and renting it selfe in fitters; to purge out of mens mindes that ambition and vanity, which so bewitcheth them with the love of the pomps and glories of this perishing and ending world, which in the breathing of a breath they will loath & despise as nothing; and to ingraft in them a pure and single eye, to behold that eternall truth, which scene breeds love, and loved conduces to happinesse; to root out all gall and acerbity on both sides, and to bend their hearts to charity: that being reunited in the pilgrimage of this life, this country of our terrestriall bodies; wee may after our service and course therein accomplished, ascend under the conduct of our Saviour before
ascen-

ascended, to our everlasting rest in the country of our celestiall soules ; there in Societie and unity of Saints and Angels, to enjoy the happy Vision of the all-glorious Deitie, and to sing his praise for ever.

I should here make an end concerning the Church of *Rome*, but that a question incident to the matter which was last spoken of, being moved by many, and diversly answered, doth summon me to deliver up my conjecture also : and that is ~~Upon what~~ ground of Equity or policy, the Pope should suffer both the *Jewes* and *Grecians* to have publike exercise of their Religion in *Italy*, yea in *Rome* it selfe under his Holinesse nose : and onely the poore Protestant must be excluded or besieged ; yea persecuted and chased if it be possible out of the world, no view of his Religion to others, no exercise of it to himselfe permitted. For as for the *Grecians*, they have a Church at *Venice*, with an Archbishop of *Philadelphia*, a Bishop of *Cerigo*, and fundry other inferiour Priests to governe it : and the *Italians* also doe often repaire to their Masse. They have

have their Masse also in Greeke, with leavined bread and other schismaticall Ceremonies, at *Rome* it selfe, and in *Naples* they say their Priests retaine their wives still, by permission from the Pope; in regard that in those places they acknowledge in some sort the Popes praeminency and power: which at *Venice* they doe not, but a meere primacy of order, which the ancient Councells have thought good to give him. No more doe the *Grecians* in *Apulia* and *Calabria*, about *Otranto* and at *Cassana*, nor in *Corfu* and other Islands adjoyning to that coste, being the old remaines of the Occidentall *Grecians*, and who have alwayes, and doe still follow the Greek Church in all things: though those in *Calabria* and *Apulia* be subjects to the King of *Spaine*, and in his power to roote out whensoever himselfe listeth. And yet even in *Italy* it selfe doth hee suffer them and their Religion: who never could be induced to tolerate the Protestant in any the remotest corner of his huge scattered Monarchy: though the *Grecians* are condemned Hereticks even in matter of the Trinity,
and

and perpetuall oppugners of the Papall right and authority. Then for the *Iewes* they ever swarme in most of the chiefe parts of *Italy*, at *Rome* especially; where the least number I could ever yet heare them esteemed at, is ten thousand and upward, though other say twice as many. They have their faire or at leastwise fine Synagogues both there and elsewhere; their Circumcision, their Liturgies, their Sermons in publike, and all that list may resort unto them.

Yea in meanes of enriching themselves they are so much favoured, that in all places they are permitted to streine up their Vtery to eightene in the hundred upon the Christian, (for among themselves they no where use it;) whereas halfe that summe in a Christian is not tolerated: which causeth many greedy and consciencelesse Christians to use these *Iewes* for their Brokers under hand in improving their unlawfull rents to the utmost proportion. They have also in some places, and it may be in all a peculiar Magistrate, to decide any controversie betweene Christians and them, and particular direction to favor them in their trades.

trades. And lastly whereas *France* hath banished that race: in *Avignon* onely the Popes City they are harboured and retained. Some answer to this demand in defence of the Pope, that the Church hath no authority to chastice the *Jewes*, who never were within the Church, but are as enemies in even tearmes: whereas the Protestants are either unnaturall and rebellious children, who have flung out of the Church, or the issue of such; against whom her authoritie is endlesse and unrestrained, to take all courtes possible to reclaime them for ever. This answer seemes faulty: both as short of the question, seeing it extendeth not to the *Grecians*, who are in the very small roll of Hereticks and Schismatickes, flingers out of the Church: and for that there is difference betweene exercising jurisdiction in punishing an enemy, & not harbouring and cherishing him, with his unlawfull and scandalous religion perpetually in our very bosomes; as is done in *Italy*, who have called the *Jewes* in thither, yea and still doe entice them, whom *France* and *England* and *Spaine* have banished from them long since.

Others

Others leaving these quirks of justice, hold by the texts of charity that it is a Christian act to harbour a harmelesse enemy, and especially that it is of all other most besitting the Church, who hath hereby also better meanes to reduce them to the Faith; and so in fine to save their soules, which is the summe of her endeavours. And in fortifying this answer there is to be alledged for the first point, that the *Jewes* have their service in Hebrew, and the *Grecians* in Greek, which *Italy* understandeth not; yea and that they have purged the Hebrew Liturgie from all points wherein they did impugn or scandalize Christianity: and for the second point, that the *Jewes* are bound to repaire at sometimes to the Christian Sermons, by which meanes some few of them have beene converted, and more may be when God shall please so. But neither seemes this answer so perfect as were requisite. For the *Jewes* make their sermons or expositions of the Law in the *Italian* language; though the texts of Scripture they cite in the originall: and although they have purged their Liturgies as they

they say : yet leaving them Circum-
 cision, they tollerate that which is now
 intolerable. And as for their gaining of
 any soules among them : if they gained
 not more Crownes, that reason would
 not stand. For if any credit may be gi-
 ven to the ~~Hebrewes~~ themselves, as
 many Fryers become *Iewes* as *Jewes*
 become Fryers; of both sorts some;
 but few of either. But of the good
 provision they have taken to convert
 them, and of the fruits thereof I shall
 speake hereafter. In the meane time
 this I aske; would they suffer the *En-
 glish* Protestants to have an *English*
 Church there, none understanding their
 Language neither in Service nor Ser-
 mons; yea and purging their Liturgy of
 whatsoever may seeme to impugne or
 deface their Religion, if there be any
 thing in it of that offensive qualitie?
 as for my part I know nothing but
 thinke rather with great judgement it
 was purposely so framed out of the
 grounds of Religion wherein both sides
 doe agree that their very Catholikes
 might resort to it without scruple or
 scandall, if faction more than reason
 did not sway. Then for repairing to
 their

their sermons, they know by experience
 they will not be backward ; especiall
 having the opinion of great Divines
 (as some say) that it is not unlawfull.
 And lastly what reason why they
 should not be as hopefull to gaine *Eng-
 lish* mens soules, as *Iewes* ? yes their
 hopes is greater ; else would they not
 be at such cost upon the one abroad, and
 bestow so little labour upon the other at
 home. To this question they would an-
 swer first that there were more danger
 of flocking away their people, if they
 should have but a bare view of our Re-
 formed Churches, as being more infe-
 ctious ; and therefore no policie : and se-
 condly to what purpose the making of
 any such motion ; what neede unto us,
 and to them what profit ? This answer
 deduced from policy and profit I take
 to be the right answer also to the first
 principall question ; and neither of the
 former drawne from justice or charity.
 For there is no cause of any feare at all,
 either of the oppressed *Grecian*, or of
 the obstinate *Jew*, bearing a marke of
 ignominy and reproach in all places.
 Yea they remaine rather as examples
 and spectacles among them of con-
 tempt

experience
 speciall
 Divines
 wfull.
 they
 e En-
 s their
 ey not
 d, and
 her at
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tempt and misery, the one for his un-
 gratefull refusall of Christ himselfe;
 the other for his sedition against Christs
 Vicar, as they infer against him. Where-
 as to give the Protestants any foot a-
 mong them were the next way to leave
 themselves no foote to stand on.

On the other side by extending pittie
 towards the afflicted and dismayed
Grecians whom the hand of God hath
 laid as low as the very dust we treade
 on, they sow some hope of ranging
 himselfe againe under their subjection:
 which were to them a reputation and
 strength inestimable, and such as cun-
 ningly by false bruits they cause the
 world daily to feede on.

Then for the *Jew*, the profit by him is
 exceeding great & greater in proportion
 of number than by the very Courtizans;
 and that as well to the Pope, as to other
 Princes of *Italy*; to who they paya yearly
 rent for the very heads they weare, be-
 sides other means to rack & wrack them
 in their purses at pleasure. Wch gain, as
 it is a piece of the cause why the beastly
 trade of the one, so is it the entire reason
 why the trade of the other is permitted:
 they being used as the Friars to sucke
 from

from the meaner, and to be sucked by the greater : in so much that the Pope besides their certaine tribute, doth sometimes as is said impose on them a subſidie of tenne thousand Crowns extraordinary, for ſome ſervice of ſtate.

Now to conſider a little what probabilitye of their conuerſion in thoſe parts, and by the way to touch ſome-what of **Their Religion and uſage.** Thus ſtands their caſe. They have a Religion though ſomewhat ſtrange to our conceits, as being framed not onely out of the Law of the old Bible, but alſo out of ſundry the ſtranger opinions of the ancients Philoſophers, together with certaine capricious fancies and fables of the Rabbins ; yet ſo handſomely peeced and glewed together, that one part ſeemes to hang to the other not abſurdly. And that which they hold they are ſo perfect in, that they wil give both a profitable account thereof out of a certain morall Philoſophy and reaſon, wherein they are well ſcene ; as alſo make ſome ſhew for it out of the Bible it ſelfe : wherein they are the ſkilfulleſt men I beleeeve in the World : and needes muſt be ſo, ſetting

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ting their children to the Hebrew lan-
 guage at three yeares old, and follow-
 ing no other study save of the Bible,
 and writing upon it all their life long,
 except certaine few that betake them-
 selves to Physicke. Touching God
 and his nature, their opinions are for
 the most very honourable and holy,
 save that they deny the Trinity; touch-
 ing Angells, but weake, and soyled
 with much poetrie; touching the na-
 ture and condition of man very exqui-
 site, and for the most part drawing
 neare unto truth; but for the three
 estates of the soule of man they
 runne some more strange courses;
 holding the creation of them altoge-
 ther before the bodies, with sundry
 of the ancient both Divines and Philo-
 sophers, the *μισθωσις* of *Pythagoras*,
 (though not to different species;) and
Platoes purgatory. Of Vertue and
 Vice and mans course in both they
 thinke not much amisse; save that to
 the expiation of sinne they hold no-
 thing necessary, but the repentance of
 the sinner and the mercy of the forgi-
 ver, which in that case is alwayes rea-
 die. For reward it commeth wholly
 from

from the bounty of God, without desert: yet different in degree according to the workes of each man. That the generall Law of all men is the Law of nature only, which who so keepes, shall leade him to blisse in what Religion soever; though the Hebrew unto whom *Moses* Law was peculiarly given by observing it shall have a greater prerogative of glory. They prefer the civill life before the solitary, and marriage before Virginity; as being to nature more agreeable, to mankind more profitable, and consequently to God more acceptable. Their beliefe of the end of the world, and of the finall judgement, of the restoring of mens bodies, and of their happinesse everlasting in the heighth of the heavens; is good in the generall. But as they think it a bad opinion, which some of great name have seemed to hold, that God in his everlasting and absolute pleasure should affect the extreme misery of any of his creatures for the shewing of his justice and severity in tormenting them; or that the calamity, casting away and damnation of some, should absolutely and necessarily redound more to his glory,

hout de glory, than the felicity of them all; con-
 sidering that his nature is meere good-
 ness and happinesse, and hath no affini-
 ty with rigour or misery: so contra-
 riwise they thinke with *Origen*, that
 Hell in the end shall be utterly aboli-
 shed, and that the Devils themselves,
 after a long course of bitter repentance
 and punishment, shall find mercy at his
 hands that did create them; that the
 world may entirely be restored to that
 purity, wherein God at first did make
 it; and to that perfection and happi-
 nesse, whereto each part of it in his se-
 verall degree, was destined by him,
 from whom nothing but goodnesse and
 blisfulnesse could proceede. Their Li-
 turgy in the kinde of it is not different
 from ours; consisting of Psalmes and
 Prayers; with sundry shorter Hymns
 and responds; of lessons, one out of the
 Law, and read by some chiefe person;
 another out of the Prophets corres-
 pondent to the former in argument, but
 read by some boy or meaner companion.
 For they in no sort allow that degree
 of honour, neither attribute they that
 authority to any other part of the Bi-
 ble, that they doe to the Law: which
 they

they carry about their Synagogue at the end of service in procession, with many rich ornaments of Crownes and Scepters, the children kissing it as it passeth by them ; and sometimes make proclamation who will give most to their treasure to have the honour for that time for taking out the Law. But for the manner of performing their service, and their behaviour thereat, it is different from all other that ever I saw. They chaunt it in a strong wide hollowing tune, with imitation sometimes of trumpets ; one ecchoing to the other, and winding up by degrees from a soft or silent whispering, to the highest and lowdest note that their voyces will beare ; with continuall great wagging of their bodies and exultation, as it were in some savage or raging solemnity ; sometimes all springing up lightly from the ground and with as much varietie as wilde worke will receive. They weare certaine ornaments of embroidered linnen cast mantle-wise about their shoulders, which are their Phylasters edged with knotted fringe, according to the number of the Commandements, and serving as

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Locall memories of the Lawes. The reverence they shew is in standing up at times, and their gesture of adoration is bowing forward of their bodies, for kneeling, they use none, no more than the *Grecians*, neither stirre they their bonnets in their Synagogue to any man, but remaine still covered. They come to it with washed hands; and in it they burne Lampes to the honour of God. But for any shew of devotion or elevation in spirit, that yet in a *Jew* could I never discerne: but they are as reverent in their Synagogue as Grammar-boyes in their schooles when their Master is absent: in summe their holinesse is the very outward worke it selfe, being a brainelesse head and a soule-lesse body: For circumcision, they use it to the dead as well as to the living: yet no way thinke it necessary for the infants salvation. They are a subtile and advantagious people and wonderfully eager of gaine: in so much that who so deales with them needes let his witte goe with his beliefe, or else his findings shall come short of his expectings. As earnest to make Profelytes, as ever their Ancestours: and as obstinate against

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Christ,

Christ, as the Priests that condemned him. In other points they are perhaps rather to be commended than otherwise. Their care of avoiding fornication is such that they marry their sons at eightene lightly. But Adultery they would punish according to the Law with death, if they had such liberty. When they breake the Law they come voluntarily as penitents to their Rabbi for punishment: yet without any particular disclosing of their fault. They keepe their Fasts and solemne Feasts very duly: but as the Christians fast the night, so they the noone alwayes. They are Charitable among themselves, leaving no poore unreleeved, no prisoner unransomed; which makes them good prize upon every pretence. And although for their Vsurie and guilefull dealing they are generally hated there, and handled as very dogges: yet some of them I have knowne, men of singular vertue and integrity of minde, seeming to want no grace but the faith of a Christian. Each Synagogue hath his Rabbi, to expound their Law; to instruct their children; to decide their differences.

For

For their Messias, they say now, seeing he staies so long, he shall be a fore-runner of the end of the World: and shall gather by his power all Nations into one fold, & so resigne them up, into the hands of that eternall Pastour. But it seemeth they expect him out of the East, whether the *Spanish Jewes* fled, and have exceedingly multiplied. For those doe they hold to be of the Tribe, of *Juda*; and these other in *Germany*, and *Italy* of the Tribe of *Benjamin*; who in the honour of the more noble Tribe and to correspond with them the better, doe learne the *Spanish* tongue, which those still retaine.

But now to come to the point which I principally entended, which is, what probabilitie of their **Conversion in Italy**; three great impediments, besides their naturall and inrooted obstinacie I suppose there are, which hinder it: the scandalls of the Christians, the want of meanes to instruct them, and the punishment or losse which by their conversion they incurre. A scandall it is to see mans law directly preferred before Gods: to see so great a matter made of eating flesh on a Friday, and that

'Adultēry should passe for so ordinary a
 pastime. A scandall are those Blasphemies
 darted up with bellish mouthes a-
 gainst God and our Saviour, so ordina-
 rily and openly, that some of them are
 become very interjections of speech to
 the vulgar, and other some meere
 phrases of galantry to the braver. A
 scandall is that forging and packing in
 miracles: wherein the Friers and *Jewes*
 concur in equall diligence; the one
 in contriving, the other in discovering
 them. And surely this is an exceeding
 great scandall unto them, seeing truth
 is of so pure and victorious a nature,
 that it refuseth to be in league with any
 falshood in the world, much more dis-
 daineth to be assisted by it: neither can
 there be a greater wrong done to a true
 conclusion, than to endeavour to prove
 it by an untrue allegation. A scandall
 are the alterations which they are for-
 ced by the Inquisitours to make in
 their Authours and monuments of An-
 tiquiry: thinking that these devises are
 our best evidences. But of all those al-
 terations they keepe a note for after
 time. A scandall is the vowing and
 praying to Angells and Saints: which
 they

they hold to be dutie peculiar unto God onely, and so hath it beene esteemed among them in all ages. Yea and they note that the Christians pray more oft and more willingly to Christs mother, than unto Christ himselfe or unto God. But the greater scandall of all other, is their worshipping of Images; for which both *Jewes* and *Turkes* call them the Idolatrous Christians. Now this is so much the greater and of more indignitie, for that they generally conceive it to be a thing which Christ himselfe expressly commanded; and that in the Gospell of Christ written by the Evangelists themselves, the Decalogue should be recited with omission of the second precept; as one of their greatest Rabbins contested with me, being induced into that error by some Catechismes of the Christians which he had seene with that fault. Now when they come to conference with the Priests and Friars, (as sometim e they doe) and upbraid this as a peremptory exception against Christ those good men deny it not, for feare of scandalizing their owne, but letting it passe for current, that Christ whom the *Jewes* call a

(Carpenter, was also an Image-maker, or howsoever an Authour of the worshipping of them; seeke to folve up the gash which they have made in the plaine words of that Law which was written by the finger of God, with their speculative plaisters of distinguishing betweene the Image of the true God, and the Idols of false gods; of *ἰδωλῶν* and *λατρίᾶς*; of intention instrumentall and finall in worship.

All which are the unfavourest drugges to the *Jew* in the world: who saith there was never nation yet so blockish under the Sun, as to worship a stocke and stone as a finall object; but onely as a representation of some absent divinity: and that the Heathen themselves call them every where the *ἑστιάριον* and *ἑμιμύχῃον* of other; yet such Effigies as that the divine power by his vertue did sometime inhabit and worke miracles by, even as our Lady doth in her Images, in infinite places of Christendome: whereby if the poore Idiot were deceived among the *Pagans* to thinke sometimes that very Image some divine matter or person: as cleare is it that the like befalls infinite
 simple:

simple Christians, seeing their Images
 either to grow, or to weepe and bleed;
 as they do often, and so infinite cures
 wrought by viewing or touching them.
 And for their degrees of worship be-
 tweene Gods Images and the Saints,
 they cannot perceive them, they kneele
 to them alike, they pray to them alike;
 they vow to them alike; they incense to
 them alike, they burne candles to them
 alike; cloath them alike; they offer gifts
 to them alike; the difference if it be any
 is in their mentall affections: which
 whether the blunt and undistin-
 guishing wits of the vulgar do observe;
 they suppose a small measure of discre-
 tion may conjecture. In like sort for
 the distinction betweene the Images of
 the true God and of false gods; they
 tell them that in other cases that might
 have this use but none in this Law;
 it being expounded in other places, as
 prohibiting this base sensuall and sedu-
 cing kinde of worshipping even God
 himselfe by an Image, if any Image
 of God were possible to be made:
 that thus the Law it selfe doth plaine-
 ly deliver; thus they which received the
 Law understood it; thus all their holy

Ancestors and learned Doctors have
 still interpreted; and thus hath their
 Nation in all ages believed. And there-
 fore they say for their comming to the
 Christian Sermons, that as long as they
 shall see the Preacher direct his speech
 and prayer to that little woodden Cru-
 cifix which stands on the Pulpit by him,
 to call it his Lord and Saviour, to kneele
 downe to it, to embrace and kisse it,
 to weepe upon it; (as is the fashion of
Italy) this is preaching sufficient for
 them, and perswades them more with
 the very sight of it to hate Christian Re-
 ligion, than any reason that the
 world can alleadge to love it. And
 these be the scandalls, which as I have
 heard themselves alleadge, they take
 on that side; besides their **Transubstan-**
tiation which they can at no hand di-
 gest. The particular scandall from the
 Protestants, is their mutuall dissention,
 which they hold to proceede from the
 want of the Vnity of truth in their
 foundation: otherwise save for their
 generall exceptions against Christiani-
 tie, they hold their Religion very con-
 formable to the Law of Nature, which
 they account the principall. But were
 all

all the unneedfull scandals in those parts removed, yet is there no good meanes there of the *Jewes* conversion. They complaine first, that the New Testament being the ground of our Religion, they cannot see it. That *Italian* translation which they had is called in and taken from them. It is printed in Hebrew letters, but not in Hebrew language, at leastwise not such as they can understand. With Greeke and Latine their Nation never medled. Besides which the Inquisitours have inhibited and taken from them all Bookes that were published in that theame on either side, as well those that have been written in defence of Christian Religion, as the contrary against it; alleadging they will have no disputing in matter of Religion either way: much like to an Edict set up at *Dola* in the *French Countie*, where the *Jesuites* reside, forbidding any talke of God either in good sort or bad. Then lastly for those few Sermons they are bound to reparaire to, seldome where I have beene are they directed to the *Jewes* or to the points they sticke on, but hold on their usuall tenour, as respecting more

the Christians. The last encouragement to men especially of their mettall, is that at their conversion to Christianity they must quit their goods to the Christians. And the reason is for that in Baptisme they renounce the devill and all his workes; part whereof are the *Jewes* goods, being gotten either by themselves or by their Ancestors with Usurie. Now this is such a cold comfort to a man fet on the world as that Nation is wonderfully; that for my part I have not heard of any converted in those parts, save some few Physicians with some of their children; who by friendship from the Pope have obtained dispensation to retaine their goods still, in as much as they were gotten by their honourable profession. But if on the contrary side the Christians would againe in their charity give somewhat for the competent entertainement of such as for Gods sake did give up their owne; I could not but well commend that rigour of justice, which the bountifullnesse of this mercy did mitigate and assweeten. But being no such matter, there remaines nothing for a *Jew* converted, but to be Friered; a trade which
of

of all other they least can fancy, as being contrary, as they alledge to nature it selfe, which hath made man sociable, and each helpfull unto other in all civill duties ; a trade never commanded or commended by God ; never practised or counselled by their renowned Ancestors, who received continuall instruction and inspiration from above, which none of their Patriarches or Prophets have given example of ; onely in three or foure thousand yeares *Elias* and some one other have beene found upon very extraordinary cause to have taken also an extraordinary course of life though of other nature, and to other purpose, than the Voraries of our times. And these are the tearmes that the *Jewes* stand in, in those parts ; and so must I leave them to the mercifull cure of God ; an unblest & forsaken people ; obstinate with in and scandalized without, indefatigable in their expectation, untractable in perswasion, worldly, yet wretched ; received of their enemies ; but despised and hated ; scattered over all countries, but no where planted ; daily multiplying in number, but to the encrease of their servitude and
not

not of their power; in summe, a long continued and marked example of Gods just severity; to abate their pride, that glory even as they, in their Ancestours and Founders, Gods Temple and Oracles, many promises and prerogatives, long continuance in honourable estate and glory: (which things were they sufficient to preserve any sea in the world, even their seat had beene preserved by them:) and to proclaime to the whole world that there is no assurance of the favour, protection, and assistance of God, (without which all falls to ruine,) but by beleeving in his Sonne, and in keeping his Commandements. And this also may seeme touching the Church of *Rome* sufficient.

Next followeth the *Greeke Church*, enthralled all in a manner save the *Muscovites* and the *Candians*, with some few other of no great name and number, under the Turkish tyranny. Of which Church, as their farre distance from us requireth not to speake much, so their uniformity in misery yeeldeth not much to be spoken. For their Religion, except onely their ancient

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cient error touching the proceeding of the holy Spirit from the Father alone, wherein they have long dissented from all the Latine or West Church; in other points them seeme to stand in some middle termes of opinion betweene the Romanists and Protestants, yet so that in the more, they approach to the Church of *Rome*: and to the Protestants in the more weighty, or at leastwise more dominative. With *Rome* they concur in the opinion of Transubstantiation, and generally in the sacrifice and whole body of the Masse; in praying to Saints: in auricular confession: in offering of sacrifice and prayer for the dead: and in these without any or no materiall difference. They hold Purgatory also and the worshipping of Pictures. But for Images they will not so much as endure them in their Churches; as well for that proclivity they have to traine away the ignorant into crime of Pagan error; as also to avoide that similitude betweene this Churches and the Hethenish Temples of Idols, which imagery doth cause. And for their Pictures, they kneele to two onely, of Christ
and

and our Lady : the rest they passe over with an ordinary reverence. For Purgatory, they hold none in Hell or in the kirts thereof, or by any outward torment, but that the soules of the faithfull are not received into glory, till by an extreame compunction and anguish of minde, they have worne out those staines with which sinne and the Pleasures thereof in this life defile them. In summe, those opinions which grew into the Church before the separations betweene the Greekes and the Latines, and all those Ceremonies which were common unto both, they still retaine ; as their crossings and tapers, with certaine other. But for those superstitions which have crept in, in fresher memory, or which were if as ancient, yet not so current ; and in generall all those Canons of the *Romish* faith which have beene thrust on them in these later times, by the unaccomptable power and pride of the Papacy ; tending to the advancement of their owne sea, and to the exempting of their Church and doctrine from tryall ; by those Anabap-

tisticall

tisticall fancies of the spirit that moves them and protects them from error in their consultations and resolutions touching matters of faith; extenuating the sufficiency and authority of the Scripture in comparison of their spirit or Church guided by it; all these things they abhorre no lesse than the Protestant. They hold understanding requisite to concurre with affection for the accomplishment of devotion in praying to God: and although their Liturgies are the same that in the old time, namely *Saint Basils, S. Chrysostoms, and S. Gregories*, translated, without any bending of them to that change of Language which their tongue hath also suffered: yet doe they say that alteration is not so great, but that their people with small accustoming understand the Liturgies well enough. But for praying by tale with *Saint Dominicks* round counters, they esteeme of it no better than those Heathenish repetitions and unnaturall lippe-labours which our Saviour censured. Neither can they beleewe that the Apostle *Saint James* the lesser who is painted

painted under the Papacy with is great
 beades at his girdle, (even as *Mary*
Magdalen lightly praying before a
 Crucifix,) was *S. Dominicks* disciple ;
 but a wiser mans farre, and one that
 introduced a better fashion of praying,
 if the world could have bene content to
 have followed his prescript. In like sort
 for the holy-water so much used under
 the Papacie; they beleeve no such feare
 that the devill should have of it, nor
 such force in it to purge sinne, as their
 neighbours doe teach. They repute it a
 very vaine opinion that the Church
 cannot erre, both in the whole and ve-
 rie part thereof, and consequently that
 the neighbours of *Rome* had bestowed
 their paines better, which they have
 spent in proving and perswading that
 they cannot erre, in providing and ca-
 ring more not to have erred. They
 acknowledge that there is sufficient
 doctrine in Scripture for salvation ;
 though to the ancient usages of the
 Church, and writings of ancient Fa-
 thers, they yeeld due reverence. Three
 things in the Pope they condemne es-
 pecially ; his pride, his cruelty, and his
 presumption most of all ; his pride, in
 arro-

arrogating so exorbitant a jurisdiction
 over all the Church, contrary to the
 degrees of ancient Councils, and upon
 shadow of right or good foundation;
 but chiefly in usurping that temporall
 tyranny over Princes and their States,
 in deposing of the one, and disposing of
 the other, at his absolute pleasure: his
 crueltie in persecuting other Christians
 with such extremity for their different
 opinions: his presumption in mounting
 up into the seat of God, by dispensing
 with the Lawes of God, and granting
 pardons for sinne, and Liberaties out
 of Purgatory; which they account to
 be of those royall prerogatives incident
 to God onely. For as for the doctrinall
 foundation of those Indulgences, over-
 plus of merits and satisfaction in some,
 being more than they needed or than
 were to be required with any joyes of
 Heaven in their particular persons, and
 consequently remaine as a perpetuall
 treasure to the Church, to be conferred
 by the Pope on his weaker and lesse
 deserving or rather lesse satisfying
 children, (for so is their opinion:) so
 farre are they from prizing merits at
 such an inestimable valew, that con-
 trari-

contrariwise they concur in assertion with the Protestants, that it is impossible for any creature to merit as by way of right the least dramme of reward at his Creatours hands; the service of tenne thousand millions of Worlds, being not able to adde any shadow of perfection to him, who is **Perfection it selfe**, having whatsoever is good or desirable within himselfe, even from all eternity, in infinite of degrees, and with impossibility of any the least addition. But whatsoever reward is bestowed on the creature, floweth forth from the meere bounty and graciousnesse of the Creatour, who as in goodnesse alone and meere grace did make him, so in goodnesse and meere grace also doth advance him unto that higher happinesse.

That service intermediall which hee requires at his hand, is a gracious disposition of sweetest harmonie from the unexplicable wisdom of a Lord and Father, still abounding and still enlarging his hands, in all bounty and goodnesse towards his sonnes and servants; and destined to

in af- no other than to the creatures behoofe;
 that it to his benefit and advancement onely:
 to me- that by his requisite endeavours in
 amme those honourable wayes, of wifedome
 and; and vertue, of love and thankfulneffe;
 milli- and of imitating his maker in doing
 ble to good in the world; hee may grow
 on to being affited with divine grace and
 ha- vertue, to an higher degree of good-
 de- nesse, ftill perfecting more and more
 from all the faculties and parts of his unper-
 fect foule and nature; whereunto also
 cees, an higher degree of glory is pro-
 least posed, and reserved by the great
 d is Rewarder in the heigh of the Hea-
 veth vens, as a full and finall accompli-
 gra- ment of his whole desires, and as the
 in Crowne of his celeftiall blessedneffe.
 did Now as in this opinion they agree in
 ere generall with the Protestants; so doe
 hat they mightily dissent from that do-
 ch- ctrine touching the eternall Councells
 i- of God; which *Calvin* as some con-
 o- ceive first fully revealed, or rather in-
 e- troduced into the Christian world;
 and since some of his friends and fol-
 lowers have seconded; as thinking it
 very injurious to the goodnes of God,
 and directly & immediatly opposite to
 his

his very nature. In regard whereof one of their Bishops hath written a booke against it, which hath beene sent to *Geneva*, and there received. Thus much of their doctrine; which though I know it may be better and fuller had in their bookes, yet have I not thought it inconvenient to deliver this in brieft, how I have found them also in speech and conference effected.

Their *Liturgies* for the substance are those three I have named: all which they use for varieties sake, in the severall times and feasts allotted for them. For the forme and ceremonies they resemble much the *Latins*, though of the two the *French Masse* more than the *Italian*; onely in their holy-bread; but especially in their Altar, which with great misery as is said they both enclose from the people, that the people, that the *Arrana* of those their ineffable crossings and convertings may not be prostituted and polluted by unsanctified view; whereas the *Romanes* finding no such vertue in that mystery, lye faire and open on all sides to all eyes. In their host they use *Leaven*, which the *Latines* avoid: and they

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they elevate it forward; which the Latines doe backward: and neare the body of the Church; which the other doe at the Altar. In their crossings they are very plentifull: but herein swarving from the Latins, that the Greeke (who is more nimble therein) begins his crosse-barre on the right side, and the Latine on the left, each with his severall mystery. They have also a mystery in shifting and reshifting in one and the same Masse from one Altar to another; which the Latines have not: who contrariwise in one Church have a dosen Masses sometimes all going at once to severall Altars; which the *Grecians* use not for ought I could see. They have much ado with their lights, in putting them out and in againe at severall times and parts of their service. And their Liturgy is intermeddled much with singing; performed in a tune, neither very artificiall, nor altogether neglected; but grave, alternated, and branched with divers parts.

At the Creede, the Priest commeth forth at the doore of the Chancell, and holds up a little embroidered picture of Christ on the Crosse: towards which

which they doe reverence and pronounce their beleeve. Their gestures of reverence, are the very same with the *Jewes*; standing up and bowing forward their bodies at times. For kneeling they use none, save onely as they say one day in the yeare. At their comming in, they bow themselves thrice towards the Altar, and three times crosse themselves. At their departure, having taken their holy-bread, with kissing the Prelates hand from whom they receive it, they finally salute the Pictures of Christ and our Lady, kissing also their hands which are plated over with mettall because of wearing. But the *Grecians* Pictures of Christ and our Lady are nothing like to the Latines; but as different as any ordinary two faces that a man shall see. The most uniformity therein that I have seene, is with us in *England*. For in *Italy* there is little, especially of our Lady: whose very Pictures which they say Saint *Luke* himselte, partly did draw, and partly began, and Angels did finish, may argue perhappes devotion towards her in the drawers,

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drawers, but small acquaintance: unlesse her face were very variable, or very slender their skill: somewhere as at *Loretto* she is painted like a Blackemoore. In summe, they have so little knowledge of her countenance and favour, that in some places they will assemble divers of their fairest Courtizans, (as I have heard it reported,) to draw the modest beauty of a Virgin out of the flagrancy of Harlots.

But to returne to the *Grecians*, and to come now to their *Governement*; which is as the world knowes, that ancient, by Patriarches, Archbishops, and Bishops with other Orders inferiour. Vnto whom the people carry exceeding respect and reverence, as it were to the publike Fathers and Heads of their Nation, notwithstanding that calamity wherein the Tyranny of the Turke hath plunged them. They have also a Religious Order amongst them of Saint *Basil*, the great founder of the East Monkes; as Saint *Benedict* of the West. These onely have their vowes of chastity and austeritie, and may not marry; which

which to the rest of the Clērgy is not prohibited. They have also their proper habit: but shaven they are not, for ought I could discern; no more are their Priests, being a Ceremony so bald, that the very Priests in *France* are ashamed of the marke, and few of them have it that can handsomely avoid it. But as in the multitude of their Religions, they differ much from the West Church, the *Grecians* having but this onely the order of Saint *Basil*, and the Latines having multiplied therein to greater store and varietie, than there are professions in a common-wealth, or trades in a city; so also in their use and course of life. For the *Romane*-Monkes, by the withdrawing themselves from the societie of other men, and living and dying within their solitary Cloisters; doe bereave the world of that benefite of dutie and service wherein each man is bound to the behoofe of other; all leading in place thereof the blessings which their assiduitie and fervor in prayer, not interrupted nor cured by secular conversements draw downe upon the world, as may be godlily beleeved without further prooffe: where-

as the Greeke-Monks seeme to continue that ancienter and more approved institution of them by spirituall meditations and exercises, and by severity to make themselves fitter to serve in the Church of God in Ecclesiasticall calling with exemplary holiness; and accordingly their Prelates and other principall Priests, are chosen in most places out of their order in greatest part. These guides of their Church have a wonderfull care, continually pricked with the acerbity of much feare and grieve of heart, least their persecuted flocke, gasping as it were in the helpelesse and comfortlesse extremity of all kinds and degrees of misery, having famine of soule & great blindness within; for want of plaisters and meanes to maintaine them; without seeing nothing but triumphs over Christ and scornes of his Religion, insolencies and violences against their persons, oppressions and extortions upon their goods, rapines, and murderings of the very soules of their children, (a case to be bewailed with teares of blood by all Christian hearts that know it;) hearing the onely Anchor and stay of their soules, which is thein

their expectation of the comming of Christ and of future salvation, daily derided and blasphemed by the pride of the mighty; and finally, seeing no shadow of any hope of delivery from this long calamity, under the burthen whereof they grone and are consumed; should in the end fall away and revoulte to Turcisme; inviting them unto it with all the baits of ease, of wealth, of pleasures, of freedome, prosperity and worldly glory: in which fearefulnesse of minde, the only remedy remaining, is the vertuousnesse of their owne example in constancy and patience, and the avoiding of all scandall to their people. Which is the cause that they will not heare of reforming any thing; not I suppose upon any presumption or obstinacy of mind, as disdainning reformation, but as trembling at alteration which must needs accompany it; least their people perceiving so they had bin amisse in some things might suspect the possibility of like error in the whole; and so fall mainly whether the force of power and worldly prosperity, a chiefe argument to the ignorant and vulgar minds, should sway them. As as on the other side the doubt of farther

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inasperating the Turke in his cruelty against them, considering that in *Greece* & all other parts of *Europe*, the Christians under the Turke do very manifoldly exceed in number the Mahometans themselves; may be a cause why in their generall they hold so small intelligence and correspondence with the **West-Church** of one side or other; and are like to continue so, whilst their thralldom and cause of their feare shall last, though in their particular they will declare a brotherly affection to both, and desire of the unity of all in one truth. But for the Turke himselfe, he maketh full account that wheresoever the **West-Christians** should stoutly invade him; the **East-Christians** under him would run to their aid, if they saw any likelihood that they should prevaile, and this hath been scene already more then once by example, and he provides accordingly.

The **Muscobites** are a great Church, a free and puissant, not schismaticks from the *Grecians*, as some in disgrace of both deliver, though perhaps not fully concurring in all points. Neither yet is it true which other of a contrary conceit have rumoured, that the Patriarch of *Constantinople* hath removed his seat

to *Mosco*, whether he went onely to erect that Sea into an Archbishopricke, which before it was not, and so returned. But the Turke to keepe the *Muscovites* from stirring against him, doth cause the *Tartarians* to make often incursions into their country; that so being alwayes in inward awe from an other side, they may have lesse leasure and with all lesse stomacke, to embrace any outward thoughts of enterprizing or combining with other Christians against him. It were needelesse now to enter into any view of their *Libes*, neither could it serve any way to the honour or reproach of their Religion or government; being maimed, interrupted and stopped in his operations of what qualities soever, though his tyranny who striveth by all meanes to plant barbarousnesse amongst them: as knowing that neither Civility did found his Empire, nor with Civilitie could it long continue. But the case is generall and experience sheweth it in all places, that although a sweete mind and pure conversation be the naturall fruits of a sound beliefe and perswasion; yet the afflicted in all Religions grounded upon truth, how contrary soever

soever otherwise, are in their farre
 greatest part men of conscience and
 honesty, save onely where hopes draw
 other humours to them. For it cannot
 proceede from lesse than a vertuous af-
 fection to preferre the sinceritie of con-
 science before worldly glory; howso-
 ever it may be stained with other erro-
 nious opinions. As on the contrary side
 even the purest Religion in prosperitie;
 draweth to it an infinite of good com-
 panions and time-servers, who being
 trained up in the exactnesse of kitchen
 and cup-discipline, make their rendez-
 voves alwayes where the best
 cheere is stirring; and follow *Christ*
 upon a sharpe devotion, but to his
 bread not to his doctrine. In which re-
 gard the fruits of life in divers Religi-
 ons and Governements, are not to be
 compared but where their prosperity
 or adversity are equall. And even so
 doth it fall out in this particular wee
 now speake of; where the *Grecian*,
 who is counted by the corruption of his
 Country to be naturally a false and
 crafty merchant, a seditious and stir-
 ring person in all kinds of governe-
 ment; is now becomē humble, obedi-
 ent, grave, and peaceable, and surely at
 divine

divine service giveth more shew of devotion than the *Romanists* in any place for ought I have yet seene. But the lamentable calamity of this afflicted and distressed Church, once flourishing in all worldly prosperity and glory, now such as it hath pleased the rage of the wild Bore to leave it, able to melt and dissolve even a marble heart into streames of mournfull teares, doth cause me in due sense of compassion of their misery to presse with the humble petition of a mind pierced with griefe to the just Judge of the world, the Redeemer of mankind and the Saviour of his erring people; to cast downe his gracious and pitifull eyes upon them; to behold on the one side his triumphant fierce enemy persecuting without end or measure, on the other side his poore servants troden downe and persecuted without helpe or hope or comfort; to breake and dissolue the pride and power of the one, and to comfort the astonished and wasting weakenesse of the other with some hope of succour and finall delivery, to inspire the hearts of Chrillian Princes their neighbours, compounding or laying aside their endlesse and
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fruitlesse contentions, to revenge their quarrell against the unjust oppressour: to deliver now at length the Church of that bane, the world of that ignominy, mankinde of that monster of Turkish tyranny, which hath too long ravaged and laide desolate the earth. A small thing were it, if his renew and treasure were onely supplied and maintained out of their goods and labours, or if their bodies and lives were onely wasted and worne out in his workes and slaveries, it might be suffered. For goods are transitory, and death is the end of all worldly misery. But to be forced to pay tribute also of soules to his Mahomet; to have their forwardest and dearest children snatcht out of their bosomes to be brought up in his impious and bestiall abominations, and to be employed in the murdering of them that begat them; and in rooting out of that Faith wherein they were borne and baptized, and which onely were able to bring their soules to happinesse: this surely is an anguish and calamity insupportable, and which cryeth unto God in the heavens for reliefe. How long shall the hatefull name of the cursed

fed Seducer, upbraid the glorious and lovely name of our Saviour? How long shall his falshood insult over our faith? How long shall his Barbarisme oppress civility and his tyranny affront the true honour of all lawfull government? But how long soever; this stands most sure for ever, that the judgements of God are just, and directed even in his sharpest and most rigorous chastisements to the benefit of the world, and instruction of men; and sound to us besides other things, this admonishment aloud, that if in those people among which our Saviour himselfe conversed, at what time his beautifull steps honoured the world, if in those Churches which his Apostles so industriously planted, so carefully visited: so tenderly cherished; instructed and confirmed by so many peculiar Epistles, and for whom they sent up so many fervent prayers, yea, unto whom are remaining those particular letters which the Spirit of the highest endited in the very heavens, and sent downe unto them for a forwarning and preventing of that plague which is since through their great neglect befallen them, if besides these spirituall prerogatives

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gatives and graces, the puissance and glory of the great Empire of the world, the Christian Empire of *Rome*, being translated unto them, and seated in their lappes, with promise of perpetuities to their present prosperity, such then was the strength thereof: notwithstanding when they fell away from the first Zeale and charity; when knowledge the right mother of Humility, made them swell, when they envied each others graces, which they ought to have loved; when abundance of all things bred wantonnesse instead of thankfulness; in fine, when they forgot the author of all their blisse, and fell one to snarling and biting at another, instead of putting up and forgiving offences, if not for the reconciling name of brother-hood, yet for his sake who was Father and equal Lord of both: it pleased God to suffer that a base thiefe and a wicked, with a traine of desperate and forsaken vagabonds, to the eternall reproach of all their wisdom and policy should advance himselfe so by his industry, and their security, and grow to such an height in his successours and followers, as to be a terror and amazement to all the world,

world to themselves in inexplicable and unsuccourable calamity to strippe them of all those graces and blessings, which ungratefulness would not acknowledge, pride and wantonnesse did abuse; and to heape on them as much misery, as the fury of a barbarous and mercilesse tyrant can inflict upon such as have no meanes to appease him save their calamity alone, nor to withstand him besides their patience, then surely we, who come short of them so far in pledges of favour, & equall them in our fault; & they who have had in particular the like threatening caveats of cutting off & not sparing, notwithstanding all the vertues of their honourable Ancestors; may think it high time to enter into a more serious cogitation of our wayes; to turne all our policies and contentions against others, into an humble and sincere examination of our selves; that repentance and amendment may prevent those punishments which wickednesse hath deserved, and obstinacy now highly doth provoke.

It remaines that I should proceede to the **Churches Reformed**: of which there are many things also to be said.

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But the feare of having over-wearied
 your Grace with my length in the for-
 mer, drawne on by multitude and va-
 rietie of matter, still freshly presenting
 it selfe contrary to my opinion and first
 intention doe cause me to deferre the
 rest till some other occasion. In the
 meane while I presume to offer this to
 your Graces good acceptance, as a re-
 stimony of that duty and thankfulnessse
 which I beare and owe: so doe I
 gladly also submit it, to be censured
 and controlled by your Graces judge-
 ment and wisdom. For however, I
 have waded herein with that upright-
 nesse of minde I trust, which becom-
 meth a lover and searcher of truth; and
 have also to my best avoided that rash-
 nesse and lightnesse in beleefe, to which
 they that are subje^t swallow downe
 much, which fills them with winde in-
 stead of nourishment: yet viewing on
 the other side in such a multitude at
 this day, who perhapps with-like inte-
 gritie, equall wearinesse, more dili-
 gence, and manifoldly more meanes
 of certain information, have delivered
 either histories or other particular re-
 lations how few have not stumbled up-
 on many an error, where they thought
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was nothing but plaine ground and truth, I cannot have that affiance or presumption of my good fortune, as to hope to be the man alone that should hit truth in all things. But rather as fore-seeing almost an impossibility of not often erring in matter of this large and scattered quality, depending also so much upon conjectures and reports: doe willingly subject whatsoever I have said, to be gainsaid by the better information of any other; and shall be alwayes ready to make honourable amends to truth, by recalling and defacing whatsoever may seeme in any wise repugnant to it: as professing the truth onely, which I have sincerely and unpartially endeavoured to deliver, to be the fruit of my desire; and the errors which I have incurred to be the weeds of my ignorance. So take I with all dutie, most humble leave of your Grace.

From Paris. IX. Aprill. 1599.

Copied out by the Authours Originall,
and finished.



2 Octob. An. 1613. M.DCXIII.

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Study me in thy Prime

Death hath his End, I have not so.



Bury Death and weary Time.

The Glasse doth Runne, and Time doth Goe,

Sir Edwin Sandys
EUROPÆ SPECULUM.

OR,
A VIEW OR
SURVEY OF THE
STATE OF RELI-
GION IN THE
Westerne parts of
the world.

Wherein the Romane Reli-
gion, and the pregnant policies
of the Church of Rome
to support the same, are
notably displayed: with
some other memora-
ble discoveries and
Commemorations.

Published according to the Au-
thors originall Copie, and ac-
knowledged by him for a true
Copie.

Multum dinque desideratum.

Printed at London by T. Cotes for M-
ichael Sparke, dwelling at the blue
Bible in Greene Arbor. 1638.

EUROPEAN ECONOMY

A. V. B. O. R. 1763
S22

SURVEY OF THE

STATE OF THE

UNION

OF THE

WORLD

Wherein the European

and American

of the Church of Rome

to supply the time and

morally distinguished

and other writers

and other writers

and other writers

Translated by the Author

from the original

and other writers

and other writers

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and other writers



The well meaning publisher hereof to the understanding Reader of what rancke or degree soever.



Here not many yeeres past, there was published in Print, a Treatise entitled, A Relation of Religion of the Westerne parts of the World, without name or Author, yet generally and currantly passing under the name of the learned and worthy Gentleman Sir Edwin Sandys Knight; Know all men by these presence that the same Booke was but but a spurious stolne Copy, in part epitomized, in part

To the Reader.

amplified, and throughout most shamefully falsified and false Printed, from the Authours Originall. In so much that the same Knight was infinitely wronged thereby: and as soone as it came to his knowledg, that such a thing was Printed and passed under his name, he caused it (though somewhat late, when it scemes, two impressions. were for the most part vented) to be prohibited by Authority: and as I have heard, as many as could be recovered, to be deservedly burnt, with power also to punish the Printers: And yet, nevertheless, since that time there hath beene another Impression of the same stolne into the world. Now those so adulterate Copies being scattered abroad, and in the hands of some men I (yet studious of the truth, and a lover of my Country; and having obtained by a direct meanes, of a deare friend, a perfect Copy, verbatim transcribed from the Authours Originall,

To the Reader.

ginall, and legitimate one, of his own hand-writing have thought good to publish it unto the world; first, for the good of the Church, secondly, the glory of our English Nation, thirdly, for the fame of the ingenious, and ingenious and acute Author, a Gentleman, who deserved right well of his Country: And lastly, that the world may be no longer deprived of so rare a Jewel, in its owne lustre, nor abused by the other Counterfeit one, before named.

I cannot see how any should be offended hereat; but such as are sworne slaves to their Lord God the Pope, whose Romane kingdome, and Babylonian tottering tower, hath such a blow given it hereby, as I know but few of such force; and not many such blowes more, will make the same kingdome and tower fall downe to the ground, with utter desolation.

Vale in Christo,
& fructe.



The Contents, or the several
heads (which may serve in stead
of Chapters) contained in
this Treatise.

THe Preface, containing the
scope of all.
Of the Romane Religion.
Of the superstitions and ceremonies
of the Church of Rome.
Of their honour to Saints and An-
gels.
Of their Liturgies.
Of their Sermons.
Of their Penance and Confession.
Of their life and conversation.
Of their Lent.
Of their Ecclesiasticall Govern-
ment.
Of their Head assertions.
Of their meanes to strengthen
them. of

The Contents.

Of their wayes to ravish all affecti-
ons, and to fit each humour.

Of their particular projects, Mo-
narchies, and Princes marria-
ges.

Of their dispensing with oathes.

Of the greatnesse of the house of Au-
stria.

Of the adulterous, or rather Incestu-
ous marriages of Austria and
Spaine.

Of the Nobility, and their Confes-
sion.

Of the choyse of their Cardinals.

Of their variety of preferments.

Of the Clergy and their preroga-
tives.

Of the multitude of their religious
Orders.

Of their providing for Children.

Of their Nunneries.

Of their multitude of hearts and
hands, tongues and penne.

Of their readinesse to undertake, and
resoludenesse to execute.

The Contents.

Of their very multitude of Fryers,
ready to be put in Armes.

Of their spirituall fraternities.

Of the policies of the Papacie against
their enemies, and of their perse-
cutions, confiscations, tortures,
massacres and hostilities.

Of the Reformers or Protestants
preaching.

Of their well Educating of youth.

Of their offers of disputation.

Of their discovery of blots.

Of their histories and Martyrolo-
gies.

Of the policy of Papall newes.

Of their utter breach.

Of their excluding of all access of
the religion, and of their Inquisi-
tion.

Of their locking up the Scriptures.

Of their concealing the doctrines and
opinions of the Reformation.

Of their notorious lyes of England,
and of Geneva.

Of Papall purging of bookes, and
their

The Contents.

- their Indices Expurgatorii.*
Of the present state of the Papacy,
and their peculiar actions.
Of the Popes sucking from forraine
parts.
Of the Clergy under the Papacy.
Of the Pope himselfe and his Electi-
on.
Of the Pope present, his race, name
and life.
Of the Nations which adhere unto
the Papacy, especially Italy.
Of the lives of the Italians.
Of Spaine.
Of Germanie.
Of the Low-Countries.
Of France.
Of Loraine and Savoy.
An estimate of the strength of the
Papacy.
What Vnity Christendome may hope
for.
Of Vnity of Charity.
Of Vnity of Authority.
Of necessity pressing to Vnity.

Vpon

The Contents.

*Vpon what ground the Pope suffereth
Iewes and Grecians in Italy.*

Of the Iewes religion and usage.

Of their conversion in Italy.

*Of the Greeke Church, and their
religion.*

Of their Liturgies.

Of their Government.

*Of their lives, and of the Musco-
vites.*

*The conclusion, touching onely the
Churches Reformed.*

FINIS.

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A
VIEW OR SVR-
VEY OF THE STATE
OF RELIGION IN THE
Westerne parts of the World.
Anno, 1599.

TO THE MOST REVEREND
FATHER IN CHRIST, I HON.
WHITGIFT ARCH-B. OF
CANTERBURY.



Y singular good Lord.
Having finished now al-
most my entended course
of travell, and drawing
withall towards the expi-
ration of the time prafined thereto:
comming to cast up as it were the
short accounts of my labours, employ-
ed chiefly (as was from the first my
prin-

principall desien) in viewing the
STATE OF RELIGION in these
 Westerne parts of the World and the
 divided factions and professions there-
 of; with their differences in matter of
 Faith, in the Exercises of Religion, in
 Government ecclesiasticall, and in Life
 and conversation: what vertues in
 each kind eminent, what eminent
 defects, moreover in what termes of
 opposition or correspondence each
 stands with other, what probabilities,
 what policies, what hopes, what jea-
 lousies, are found in each part for the
 advancing thereof; and finally, what
 possibility and good meanes of uni-
 ting at leastwise the severall bran-
 ches of the Reformed Professours;
 if unity universall be more to be desired
 than hoped, in such bitterness of
 mindes, and equality of forces, as
 leaveth on neither side either dispositi-
 on to yeeld; or doubt to be vanquish-
 ed. In the midst of these thoughts the
 great place which your Grace holdeth
 in our Church and Common-wealth
 next under her Majesty, did advise me
 in duty, as great worthinesse joyned
 with favour towards my selfe in parti-
 cular

cular did presse me, in humble and ser-
 viceable affection to yeild unto your
 Grace some account of those my tra-
 vels in that kind; not intending to de-
 liver a full report of all those points,
 which would too much exceed the pro-
 portion of any Letter to write, and per-
 haps of your Graces leasure also to
 reade; but restraining my selfe chiefe-
 ly to such parts and places, as may seem
 most necessary for our Country to be
 knowne, and give your Grace also in
 likelihood most content in recognizing
 them.

THE

THE *Romane Religion*, which of all other Christians, I suppose to have most manifoldly declined and degenerated from the truth and purity of that divine Originall, once so wel published and placed amongst them; as having in those middle times, when there were none to controll them, light into the hands and handling of such men as made their greatnesse, wealth, and honour, the very rules whereby to square out the Canons of Faith, and then set Clerkes on worke to devise arguments to uphold them, seemes notwithstanding at this day not so corrupt in the very doctrine, as in Schooles they deliver it, and publish it in their writings; where manifold oppositions doth hold them in awe, and hath caused them to refine it; as it is in the practise thereof, and in their usage among themselves; wherein they are asrosse in a manner as ever: so that sundry whom the reading of their Bookes hath allured, the view of their Churches hath averted from their party.

For to omit the endlesse multitude of *Superstitions* and *Ceremonies* enough

nough to take up a great part of a mans life to gaze on and to peruse; being neither uniforme in all places, as some would pretend, but different in divers Countries: an huge sort of them are so childish also and unsavory, that as they argue great sillinesse and rawnesse in their inventors, so can they naturally bring no other than disgrace and contempt to those exercises of Religion, wherein they are stirring.

And to restraine my selfe in this part especially to *Italy*, where the *Romane Religion* doth principally flourish; the *Communicating Divine Honour to Saints and Angels*, by building Churches, erecting Altars, commending prayers, addressing vows unto them; by worshipping their Images; going in Pilgrimage to their Reliques, attributing all kinde of miracles both to the one and other; hath wrought this generall effect in those parts, that men have more affiance and assume unto them a greater conceit of comfort in the patronage of the Creatures and servants of God, than of God himselfe, the Prince and Creatour. And touching the blessed Virgin, the case is cleere
that

that howsoever their doctrine in Schooles be otherwise, yet in all kinde of outward actions, the Honour which they doe her, is double for the most part unto that which they doe our Saviour: where one doth professe himselfe a *Devoto* or peculiar servant of our Lord; whole townes sometimes, as *Siena* by name, are the *Devoti* of our Lady.

The stateliest Churches are hers lightly, and in Churches, hers the fairest Altars; where one prayeth before the Crucifix, two before her Image, where one voweth to Christ, tenne vow unto her; and not so much to her selfe, as to some peculiar Image, which for some select vertue or grace, together with greater power of operation of miracles they chiefly serve, as the glorious Lady of *Loretto*, the devout Lady of *Rome*, the miraculous Lady of *Provenzano*, the *Annunciata* of *Florence*; whose Churches are so stuffed with vowed presents and memories, that they are faine to hang their Cloysters also and Churchyards with them. Then as their vowes are, such are their pilgrimages. And to nourish this humour;

mour; for one miracle reported to be wrought by the Crucifix, not so few perhaps as an hundred are voiced upon those other Images. Yea their Devils in exorcisme are also taught (for who can thinke otherwise?) to endure the conjuring on them by the name of God and the Trinity, without trouble or motion, but at the naming of our Lady to tossle and torment, as feeling now a new force of an unresistable power. Neither will I omit this no lesse certaine, though lesse apparent; where one fasts on Friday, which they account our Lords day in devotion to him; many fast the Saturday; which there they count our Ladaies day; and in devotion to her. In all which the people doe but follow their guides, who as in the admeasuring of devotions by tale on beads, they string up ten salutations of our Lady to one of our Lords Prayers, so themselves also in thier Sermons make their entrance with an *Ave Mary*; yea and the solemnest divine honor which I see in those parts, and which being well used were to be highly renowned and

and recommended to the imitation of all worthy Christians; namely, that thrice a day, at sunne-rise, at noone, and sunne-set, upon the ringing of a bell, all men in what place soever they be, whether, Field, Street, or Market, kneele downe and send up their united devotions to the high Court, of the world: This honour is by them intended chiefly to our Lady, and the devotion advised is the *Ave Mary*, and the Bell which rings to it hath also that name. And lastly, their cheife Preachers doe teach in Pulpit, that the Church doth very well whatsoever is found in Scripture spoken of Christ the Sonne of God, to apply it to our Lady also, being the daughter of God: that it is the opinion of a learned man and not contrary to the Catholicke Faith, that though *Adam* had not sinned, yet Christ should have beene incarnate to doe our Lady honour; that all the Angels and Saints of Heaven are vassals unto them both, and cast downe their crownes at the feete of both, and present mens supplications kneeling unto both; that our bond of duty and thank-

thankfulnesse must needes bee exceeding to her; seeing it may be said after a sort, that man is more advanced in her than in Christ himselfe, seeing in Christ the nature of Man is exalted onely, in our Lady, the very person also, which Christ hath not; Finally, that nothing Passeth in Heaven without her expresse consent, that the stile of that Court is *Placet Domine*: yea they are taught that matters of Iustice come more properly from him, and expeditions of Grace from her; and that some rare holy men have seene in vision, that certaine whom Christ would have condemned, yet in regard they were her servants, by her intercession have beene absolved: so that no man neede mervelle, if this doctrine and practise have diverted the principall streames of affiance and love, from him, who had the onely right unto them; and turned them upon those, unto whom neither so great honour is due, nor so undue honour can be acceptable.

Their *Liturgies* being not understood by the people, are not able to hold them
with

with any spirituall content. For supply
 wherof they confine them to the cham-
 ming of their beads in the meane sea-
 son: which being so unfavory a food
 as it is (and they use it accordingly)
 when they are weary of it, they enter-
 taine the rest of the time with talke
 and mirth, (which the Priests also
 themselves at their leasure forbear
 not.) not forgetting yet to shew de-
 votion at certaine pauses by Spirits;
 wherein their outward gestures are de-
 cent, reverent, significant. Howbeit I
 suppose in generall I may truly say,
 that the Romane Catholikes are the
 most irreverent and wandring at Di-
 vine Service that a man shall see any
 where, (the Jewes only excepted; who
 are in that kinde in all places incredibly
 intollerable:) though on the other side
 that honour is to be yeilded the *Italian*
Nation, that he is naturally not unde-
 vout, were his devotion well guided
 and duely cherished, and not starved
 and quenched in the darke myst of a
 language, where he neither understan-
 deth what is said to him, nor yet what
 himselfe saith.

The

The best part of their exercises of Religion are their ~~Sermons~~ : wherein much good matter both of faith and piety is eloquently delivered, by men surely of wonderfull zeale and Spirit, if their interiour fervour be correspondent to their outward vehemence. Howbeit they are sometimes mingled with so palpable vanity, that besides other poverties, as forced allegories and unnaturall interpretations, wherein they are frequent; even those Legends of Saints and tales at which children with us would smile; are there solemnly historized in their Cathedrall Pulpits. But certainly what religiousnesse soever is in the peoples mindes, may wholly or chiefly be attributed to their Sermons, whereto the better disposed people doe very diligently resort: their Service being no other than as a lampe put out, which bringing no light at all to the understanding, can neither bring any due warmth to the affection, the one being inseparable from the other: and were it not that their musicke, perfumes and rich sights, did hold the outward senses, with their naturall

delight; surely it could not be but either abandoned for their fruitlesnesse, or onely upon feare and constraint frequented.

This one thing I cannot but highly commend in that sort and order: they spare nothing that either **Cost** can performe in Enriching, or skill in **Adorning the Temples** of God, or to set out his service with the greatest pompe and magnificency that can bee devised, wherein notwithstanding it were to be wished that some discreeter men had beene the contrivers and Masters of their **Ceremonies**, to have affected in them more statelinesse, reverence and devotion, and to have avoyded that Fryerly busie basenesse and childishnesse which is now in them prædominant. And although I am not ignorant that many men well reputed have embraced the thrifty opinion of that Disciple, who thought all to bee wasted that was bestowed on Christ in that sort, and that it were much better imployed upon him in the poore, yet with an eye perhaps that themselves would be his quarter Almoners: notwithstanding I must confesse, it could

never

never sincke into my heart, that in proportion of reason, the allowance for the furnishing out of the Service of God should be measured by the skant and strict rule of meere necessity, (a proportion so low, that nature to other most bountifull, in matters of necessity hath not failed no not the most unnoble Creatures in the world;) and that for our selves no measure of heaping, but the most wee can get; no rule of expence but to the utmost pompe we list; or that God himselfe had enriched this lower part of the World with such wonderfull variety of things beautifull and glorious, that they might serve onely to the pampering up of mortall man in his pride; and that the service of the high Creatour Lord and Giver, (the outward glory of whose higher palace may appeare by the very lamps which wee see so farre off burning so gloriously in it) onely the simpler, baser, cheaper, lesse noble, lesse beautifull, lesse glorious things should be employed: especially seeing even as in Princes Courts, so in the service of God also, this outward state and glory being well disposed,

ted, doth engender, quicken, encrease and nourish, the inward reverence and respectfull devotion which is due unto so soveraigne Majestie and power, which those whom the use thereof cannot perswade so, would easily by the want of it bee forced to confesse. For which cause I must crave to bee excused by them herein, if in zeale of the Honour of the common Lord of all, I choose rather to commend the vertue of an enemy, than to flatter the vice or imbecilitie of a friend.

But to returne to the Church of *Rome*, and to come to the consideration of their **Penance and Confession**, out of which so great good is promised to the World, and the want whereof is so much upbraided to their opposites: I must confesse, I brought with mee this perswasion and expectation, that surely in reason and very course of nature, this must needes bee a very great restraint to wickednesse, a great meanes to bring men to integritie and perfection; when a man shall as it were daily survey his actions and affections, censure with griefe, confesse with shame, cure by counsell, expiate with punish-

punishment, extinguish with firme intent never to returne to the like againe, whatsoever hath defiled or stayned his soule. Neither doubt I but it had this fruit in the first institution, and hath also with many at this day; yea and might have beene perhaps better restored in Reformed Churches to his primitive sinceritie, than utterly abolished, as in most places it is. Notwithstanding, having diligently searched into the menaging thereof in those parts, I finde that as all things whereof humane imbecillitie hath the Custodie and government, in time (decaying by unsensible degrees) fall away from their first perfection and puritie, and gather much soyle and drosse in using; so this as much as any thing.

For this point of their Religion, which in outward shew carieth a face of severity and discipline, is become of all other most remisse and pleasant, and of greatest content even to the dissolute minds, the matter being growne with the common sort to this open reckoning; What neede we refrain so fearefully from sinne, God

having provided so ready a meanes to be rid of it when we list againe? Yea, and the worser sort will say, when we have sinned wee must confesse; and when wee have confessed wee must sinne againe, that we may also confesse againe, and withall make worke for new Indulgences and Iubilies: making accompt of Confession as professed drunkards of Vomiting: Yea I have knowne of those that carry a show of very devout persons, who by their owne report, to excuse their acquaintance in matters criminall, have wittingly perjured themselves in judgment; onely presuming of this present and easie remedy of Confession: and other of more than ordinary note among them, who when their time of confession was at hand, would then venture on those actions which before they trembled; as presuming to surfet by reason of neighbourhood with the Physitian: which Physitian also himselfe is perhaps more often infected by the noysome diseases which his patient discloseth, than the patient any way bettered by the counsell which the Physitian giveth; though
this

this should be the very principall vertue of that act. But this must be granted to be the fault of the people: yea a generall fault it is, and current with small controulment.

Howbeit neither are the Priests or Pope to bee more excused perhaps in their parts. The Priests will tell the penitents that God is mercifull; that what sinne soever a man committeth, so long as he continueth in the Church, and is not a **Lutheran**, there is good remedy for him. And for Penance, it consisteth ordinarily, but in **Ave Marias** and **Pater Nosters**, with some easie almes to them that are able, and some little fasting to such as are willing; yea I have knowne, when the penance for horrible and often blasphemie, besides much other leudnesse, hath beene no other than the bare saying of their beads thrice over; a matter of some houres muttering, and which in *Italy* they dispatch also as they goe in the streets, or rid businesse at home; making no other of it, than as it is, two lippes and one fingers worke. But were the penance which the Priests enioyne never so hard and sharpe, the

holy Fathers plenarie pardon sweep^s
 all away at a blow. Now of these they
 have graunted (and this man especi-
 ally) so huge a number, that I weene
 there are few Churches of note in
Italy, which have not purchased or
 procured a perpetuall plenarie Indul-
 gence; by vertue whereof, whosoever
 at certaine set yearly dayes, being
 confest, and having communicated, (or
 as in some pardons, having intent one-
 ly to confesse and communicate in time
 convenient) powers out his devotions
 before some altar in that Church, and
 extends his hand in almes to the be-
 hoofe thereof, (which clause in all
 former graunts was expressed, but is
 now left out for avoyding of scandall,
 but still understood and practised ac-
 cordingly) hath forthwith free remis-
 sion of all sinne and punishment. Yea
 if the worst fall out, that a man be so
 negligent as to drop into Purgatorie,
 at the time of his decease, (which but
 by very supine negligence can hardly
 happen:) Yet few Cities are there
 wherein there are not one or two Al-
 tars priviledged *Pro defunctis*, where
 for every Masse sayd a soule is delive-
 red:

red: and so great multitude of Artizans
must needs make their ware cheape.
I will not here warble long upon this
untuneable harsh string, neither will
mention perhaps the fortieth part of
what I have scene, much lesse will I
now rake up old rustie stuffe out of the
dead dust and darkenesse wherein time
and shame hath suffered it to rest:
Onely for example sake, and for veri-
fying of what I have said, I will set
downe some of that which is in use at
this day, which is printed on their
Church-doores and proclaimed in their
Pulpits.

In the *Eremitane* at *Padova*, their
Preachers very solemnely publish a
grant of plenary Indulgence from
Baptisme to the last confession, with
twentie eight thousand yeares over for
the time ensuing. The pardon of *Alexander the sixt* for thirtie thousand
yeares, to whomsoever before the Altar
of our Lady, with Christ and her Mo-
ther, shall say a peculiar Ave, impor-
ting that our Lady was conceived
without sinne, is Printed a new in
Italy, and pictured in fairest sort: But
these are for short times. At the *Se-*

pulchre of Christ in *Venice*, a stately representation, whereon is written, *Hic situm est corpus Domini nostri Iesu Christi*, (yet inferring no reall presence thereby, as I take it) with verses annexed of *Conditur hoc tumulto*; there is hanging in a Printed table a prayer of *S. Austine*, a very good one indeede, with Indulgence for fourescore and two thousand yeares, granted from *Boniface the eighth*, and confirmed by *Benedict the eleventh*, to whosoever shall say it, and that for every day *toties quoties*; which yet is somewhat worth, that in a few dayes a man provide for a whole million of Worlds, if they did last no longer than this hath done hitherto. In Saint *Francis* Church at *Padova* I heard a Reverend Father preach at large the holy History of the divine pardon of *Sisa. Ab omni culpa & pena*, granted by Christ in person at our Ladies suite unto Saint *Francis*, extended to all such as being confest, and having communicated should pray in Saint *Francis* Church there of *Sancta Maria de gli Angeli*; yet sending him for order sake to his Vicar Pope *Honorius* that then was to passe it, with many other

other re-appearitions and delectable
 strange accidents of solace and content
 to the pleasant minded beleevers :
 Which Pardon is since enlarged by
Sixtus Quartus and *Quintus* (who both
 were *Franciscans*) to all lay brethren
 and sisters that weare *S. Francis Cor-*
don in what place soever. But to leave
 these Antiquities, and not to enlarge in
 Moderne grants, but to restraine to one
 Pope of renowned fresh memorie even
Gregory the thirteenth, and some few of
 his Graces, he hath granted to the *Car-*
mine at *Siena* for every Masse said there
 at the Altar of the Crucifix, the delive-
 rie of a soule out of Purgatorie whose
 they list, the like to many other. To
 the *Carmine* at *Padova* more liberally
 to every one that shall say seven *Aves*
 and seven *Water, poslers* before one of
 their Altars on the anniverarie Wed-
 nesday in Easter weeke, or else kisse the
 ground before the Altar of the blessed
 Sacrament with the usuall prayers for
 exaltation of the Church, extirpation
 of Heresie, and unitie of Christian
 Princes, both plenary Indulgence for
 himse!fe and the delivery of what
 friends soule out of Purgatorie he plea-
 seth.

Ieth. To the Fraternitie of the Altar
 of the Conception of our Lady in the
Duomo or Cathedrall Church at *Pa-*
dova, confessing and communicating at
 their entrie to that societie, full re-
 mission of their sinnes at the houre of
 their death, naming Jesus with their
 mouth, (or if they cannot) with their
 Heart. The like ordinary granted to
 other Fraternities. To every Priest so
 often as he shall say five printed lines,
 importing that hee will offer up the
 precious body of our Saviour, so ma-
 ny fiftie yeare pardons. Yet will I
 mention one also of the grants of
 this Pope, among other innumerable;
 namely to the Friers and lay Frater-
 nitie of both Sexes of the *Carmine* at *Si-*
ena; for every time they are present at
 their solemne Processions, plenarie In-
 dulgence for all sins past & 7.yeares &
 7.*Quadragesis* or 40.daies over in store
 for the time to come and this for ever;
 with extent of like grace to all other
 that with their presence shall honour
 those Processions, but to last for them
 no longer than the yeare of *Jubile*.
 Now besides these and infinite other
 of this stile, there are Indulgences more
 free

free, and lesse restrained either fortime,
place, or dutie to gaine them : By grant
from Pope *Iohn* the xxth. every incli-
ning of the head at the naming of *Iesus*
gets 20. yeares pardon: a matter in *Italy*
no not this day unpractised And to
grace that Ceremony the more, I have
heard sundry of their renowned Di-
vines teach in Pulpit ; that Christ him-
selfe on the Crosse bowed his head on
the right side, to reverence his owne
Name which was written over it. All
Altars of Station (which are in very
great number) have their perpetuall
Indulgences indifferent for all times.
Sundry crosses engraven on the pave-
ments of their Churches, have Indul-
gence annexed for every time they are
kist, wth is so often by the devouter sex,
that the hard marble is worne with it.
The third and fourth Masse (as they
say) of every Priest, is a preservative or
ransome of his Parents from Purgato-
rie, yea though they should be sung
without such intention : which causeth
many wary men that would be sure
from Purgatory, to make some one or
other of their sonnes a Priest alwayes.

The saying of the Beades over with a
medall!

medall or other trinket of the Popes **Benediction** appendant, gets plenarie Indulgence, and delivers what soule out of Purgatorie one pleaseth: and it is lawfull for one to substitute any other medall in place of those blessed ones, which shall have like force with them. A clause of consideration, and which serveth at this day more turnes than one, and theirs especially which passe over Sea with double danger. All which with many other like helps considered; I must confesse for my part I am farre from their understanding, who blaze so much the severitie of the **Romaine Religion**; unlesse we accompt that a streit inclosure, which hath a multitude of posternes continually open, to let false people in and out, day and night at their pleasure: and rather incline to a contrary conceipt, that presupposing the truth of their doctrine as it is practised, for a man that were desirous to save his Soule at his dying day, and yet denying his Body no wicked pleasure in his life time, no such Church as that of **Rome**, no such Countrey as *Italy*.

For I must speake also somewhat of
their

their **Life and Conversation**, but as briefly as may be; being a theame I take very small delight to handle; neither being of any great profit to be knowne. And yet is it knowne sufficiently to all men, and too much to some, who not content to sport themselves with all Italian impurities, proceed on to empoysen their country also at their returne thither: that wee neede not marvell if those rarer Villanies which our Auncestours never dreamed of, doe now grow frequent; and such men whom they would have swept out of the streets of their Cities, as the noysome disgrace and dishonour of them, and confined to a Dungeon or other desolate habitation, doe vaunt themselves now, and with no meane applause, for the onely gallants and worthy spirits of the World.

But to touch so many of their lives in *Italy* as shall bee necessarie for this purpose, and rather indeed the causes than the effects themselves: it is not to be marveiled, if the glorie of their Religion consisting most in outward shewes, and the exquisitenesse in an infinity of intricate dumbe Ceremonies;
if

if their devotions being not seasoned with understanding requisite, but prized more by tale than by weight of zeale; if as the vertue of their Sacraments, so their acts of Pietie, being placed more in the very massie materialitie of the outward worke, than in the puritie of the heart from which they proceede: It is not, I say, to bee marveiled though the fruits also of conversation bee like unto those root; rather such as may yeeld some reasonable outward obedience to Lawes, than approve the inward integritie and sinceritie of that fountaine from which they issue.

For although in their civill cariage one towards another, they have especiall good vertues well worth the imitating, being a people for the most part of a grave and stayed behaviour, very respective and courteous, not curious or meddling in other mens matters, besides that ancient frugalitie in dyet and all things not durable, which to their great ease and benefit they still retaine; and there bee also among them as in all other places, some men of excellent and rare per-
fection:

fection : yet can it not be dissembled ; but that generally, the whole Country is strangely overflowne and overborne with wickednesse, with filthinesse of speech, with beastlinesse of actions ; both Governours and Subjects, both **Priests** and **Friers**, each striving as it were with other in an impudentnesse therein ; even so farre forth, that what elsewhere would not be tolerated, is there in high honour ; what in some other places even a loose person would be ashamed to confesse, their Priests and Friers refraine not openly to practise. Yea if any man forbear the like, they finde it very strange and hold integritie for little better than filthinesse or abjectnesse. I cannot here forget the saying of an Italian Gentleman of very good qualitie, but in faction Spanish, at my first entry into *Italy* ; namely, that the Italians were excellent men but for three faults they had : In their lusts they were unnaturall ; their malice was unappeasable ; and they deceived the whole world : whereto as for rare Corallaries in those faculties, he might have truely added, they spend more upon others than upon

upon themselves ; they blaspheme oft-
ner than sweare, and murther more
than they revile or slander.

Notwithstanding, this testimony I
yeeld not onely willingly but gladly to
them, (for what joy could it be, what
greefe ought it not be, to the heart of a-
ny man, to see men fall irrecoverably
from the love and lawes of the Crea-
tour ?) that at one time of the yeare,
namely, at **Lent**, they are much refor-
med ; no such blaspheming nor dyrtie
speaking as before ; their vanities
of all sorts layd reasonably aside ;
their pleasures abandoned ; their ap-
parrell, their dyet, and all things
else composed to austeritie and state
of penetence : they have daily then
their preaching, with collection of
almes, whereto all men resort : and to
judge of them by the outward shew,
they seeme generally to have very
great remorse of their wickednesse. In
so much that I must confesse, I seemed
unto my selfe in *Italy* to have best lear-
ned the right use of **Lent** ; there first
to have discerned the great fruit of it,
and the reason for which those **Sages**
at first did institute it. Neither can I
easily

easily accord to the fancies of such, as
 because wee ought at all times to lead
 a life worthy of our profession, think
 it therefore superstitious to have one
 time wherein to exact or expect it more
 than other; but rather do thus conceive,
 that seeing the corruption of times and
 wickednesse of mens nature is now so
 exorbitant, that an hard matter it is to
 hold the ordinarie sort of men at all
 times within the lists of pietie, justice
 and sobrietie; it is fit therefore there
 should be one time at least in the yeare
 and that of reasonable continuance,
 wherein the season it selfe, the use
 of the world and practise of all men,
 (for even the Jewes and Turkes have
 their Lents although different,) the
 commandement of Superiours, the
 provision of fit meanes to assist there-
 in, and in summe, the very outward
 face and expectation as it were
 of all things, should constraine men
 how wicked and rechlesse soever, for
 that time at least to recall themselves
 to some more severe cogitations and
 courses; lest sin having no such bridle
 to checke it at any time, should at
 length wax head-strong and unconque-
 rable

rable in them : and that on the other
 side being thus necessarily inured for a
 while, though but to make a bare shew
 of walking in the paths of vertue, they
 might afterwards perhaps more sin-
 cerely and willingly persist, as custome
 makes hard things pleasant,) or at least-
 wise returne more readily againe unto
 them some other time. And verily I
 have had sundry times this cogitation
 in *Italy*, that in so great loosenesse of
 life and decay of discipline in those
 parts, it was the especiall great mercy
 and grace of God that the severitie of
 Lent should yet still be preserved, lest
 otherwise the floods of sinne growing
 so strong and outragious, and having no
 where, either bound or banke to re-
 straine them, might plunge that whole
 nation in such a gulse of wickednesse,
 and bring them to that last extremitie,
 which should leave them neither hope
 of better, nor place but for worse. Yea
 and was so farre from thinking the in-
 stitution of Lent superfluous, or the re-
 taining of it unprofitable ; that I rather
 inclined to like the custome of the
 Greeke Church, who besides the great
 Lent have three other Lents also at so-
 lemne

lemne times in the yeare; though those other neither so long, neither yet of so strict and generall observation. Two things are farther to be added in the honour of *Italy*. Their Nunneries seeme for the most part greatly reformed of that they have beene, and of that they still are in *France* and other places; where their loosenesse of government and often scandalls ensuing, doe breed them a reputation cleane contrarie to their profession, And the reason why the Monasteries and Convents of Friars are not reformed there also is a feare, they say the Pope hath that over great severitie would cause a great number to disfrier themselves, & to flie to *Geneva* in the hope of more libertie, which he esteemeth an inconvenience more to be shunned than the former mischiefe. Another thing very memorable and imitable in *Italy* is the exceeding good provision of Hospitalls and houses of Pieties, for old persons enfeebled, for poore folke maymed or diseased, for Gentilitie impoverished, for Travailers distressed, for lewd women converted, for Children abandoned; wch the devotion of former times hath

hath founded and enriched, and this present age doth very faithfully and discreetly governe. And if it were not for those Houses in the number whereof, goodlinesse, great renewes, and good order, I suppose *Italy* exceeds any one Countrie in the world; although it be incomparably also the richest Nation at this day of all the West, by reason of their long peace and their neighbours long warres; yet considering that the wealth there is so ill digested, and so unequally divided in the body thereof, (the infinite and ever sucking veines of their taxes and imposts carrying all the blood to the higher parts, and leaving the lower ready to faint, to starve and whither) that it may be truly said, the rich men of *Italy* are the richest, and the poore the poorest things that any one Countrie can yeeld againe, both which in a well policed estate were to be avoided: were it not I say for those Houses alone of *Pietie*, there would be more misery to be seene in those parts (which all that notwithstanding, is still great and excessive) than perhaps, in the poorest peaceable countrie of Christen-

Christendome whatsoever. Besides those Hospitalls, they have also other *Montipii*, for free or more easie loane to the poore ; seeing *Italy* as all other places is infected with Vsurie.

But to come now to the view of their Ecclesiasticall Government, not so much as it is referred to the conduct of soules to their true happinesse, though this be the naturall and proper end of that regiment ; but rather as it is addressed to the upholding of the worldly power and glory of their order, to the advancing of their part, and overthrow of their opposites, which I suppose be the points they now chiefly respect : I thinke I may truely say, there was never yet state framed by mans wit in this world more powerfull and forcible to worke those effects; never any either more wisely contrived and plotted, or more constantly and diligently put in practise and execution : in so much that but for the naturall weakenesse of untruth and deshonestie, which being rotten at the heart abate the force of whatsoever is founded thereon, their outward meanes were sufficient to subdue

due a whole world. Now as in every Art and Science there is some one or few first propositions or theoremes, on the vertue whereof all the rest depend: so in their Art also, they have certaine **Head Assertions**, which as indemonstrable principles they urge all men to receive and hold. And those are, That they are the Church of God, within which great facilitie, and without which no possibilitie of Salvation: that divine prerogative granted to them, above all other Societies in the world, doth preserve them everlastingly from erring in matter of Faith, and from falling from God: that the Pope Christs **Deputie** hath the keys of heaven in his custodie to admit in by Indulgence, and shut out by Excommunication as he shall see cause: that the charge of all soules, being committed to him, hee is thereby made Sovereigne Prince of this world exceeding in power and Majestie all other Princes as farre, as the soule in dignitie doth exceede the body, and eternall things surmount temporall; and seeing that the end is the rule and commander of whatsoever doth tend unto it, all things in this world are to serve but

but as instruments, and the world it selfe but as a passage to our everlasting habitation; that therefore he that hath the soveraigne menaging of this high end, and the honour to be the supream^e Conductor unto it, hath also power to dispose of all things subordinate, as may best serve to it, to plant, to roote out; to establish, to dispose; to binde, to loose; to altar, to dispence; as may serve most fit for the advancement of the Church, and for the atchieving of the Soules felicity: wherein whosoever oppose against him, whether by heresy or schisme, they are no other than very Rebels or seditious persons; against whom he hath unlimited and endlesse power to proceed, to the suppressing, ruining and extinguishing of them by all meanes, that the common-wealth of God may flourish in prosperity, and the highway to Heaven be kept safe and open for all Gods loyall and obedient people. In these points to doubt or question is tollerable: and who so joyne with them in these, shall finde great connivence in what other defect and difference soever; this being the very touch-

stone at which all men are to be tryed, whether they be in the Church, or out of the Church, whether with them or against them. And by this plot have their wits erected in the world a Monarchy more potent then ever any that hath beene before it : a Monarchy which entituling them *De jure* to all the world, layeth a strong foundation thereof in all mens consciences, the onely firme ground of obedience in the world ; and such a foundation as not onely holdeth fast unto them whatsoever it seazeth on, but workes outwardly also by engines to weaken and undermine the state of all other Princes how great soever ; and that in such sort, as by possessing themselves of the principall places in the hearts of their subjects, (as being those from whom they receive their principall good, even the happines of their soules) to incite them upon very conscience against their naturall Soveraignes at pleasure, and by writ of excommunication to subdue or at the leastwise greatly to shake whom they list, without fighting a blow, without leavying a Souldier : and lastly a Monarchy which

as it was founded by meere wit, so needeth not any thing but meere wit to maintaine it, which enricheth it selfe without toyling, warreth without endangering, rewardeth without spending, using Colledges to as great purpose as any other can fortresses; and working greater matters, partly by Schollars, partly by swarmes of Fryers, than any else could ever doe by great garrisons and Armies; and all these maintained at other folkes charges; for to that rare point have they also proceeded, as not onely to have huge rents themselves out of all forraigne states, but to maintaine also their instruments out of other mens devotion; and to advance their favorites under the fairest pretence of providing for Religion, to the very principall preferments in forraigne Princes **Dominions**. That no man thinke it strange, if finding the renew of skill and cunning to bee so great, and her force so mighty, especially where shee worketh upon simplicity and ignorance; they enclosed heretofore all learning within the walls of their Clergy: setting forth Lady Ignorance for a great Saint to the Laity, and

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shrining her unto them for the true mother of ~~De~~ **Devotion**. And assuredly but for one huge defect in their policy, which was hard in regard of their owne particular ambitions, but otherwise not impossible to be avoyded; that they chuse their Popes lightly very old men, and withall indifferently without any restraint out of all families and nations, whereby they are continually subject to double change of government; the successor seldome prosecuting his antecessours devises, but either crossing them through envy, or abandoning them upon new humours; it could not have bin but they must have long since beene absolute Lords of all; which defect notwithstanding so strong was their policy by reason of the force of their cordiall foundation, that no Prince or Potentate ever opposed against them, but in fine even by his owne subjects they either mastered him utterly, or brought him to good conformity by great losse and extremity; till such time as in this latter age the untruth of the foundation it selfe being stoutly discovered, hath given them a sore blow; & changing in great
part

part the state of the question hath driven them to a re-enforcement of new inventions and practises.

Howbeit those positions being the ground of their state, and the hope of their glory, in them they admit no shadow of alteration, but endeavour still *per fas & ne fas*, even by all means in the world to strengthen them, and among their manifold Adversaries hate them most of all other, who have laboured most in sapping of that foundation. And seeing that by reason of this bookish age, they have not that helpe of ignorance which in times past they had: they cast about gently to soake and settle them in mens perswasions & consciences another way. They tell men that the very grounds whereon wee build our perswasion of the truth of Christianitie it selfe, are no other than credible; that the prooffe of the Scripture to be the Word of God, can be no other at this day than probable onely: it being impossible for any wit in the world to produce an exact necessary and infallible demonstration, either that *St. Paul* had his calling from above, or that those Epistles were of

his owne writing; so likewise in the rest. And that the chiefe prooffe wee have thereof is the testimony of the Church: a thing which even their adversaries are forced to confesse. Now that this probable perswasion of the truth of Christianitie doth afterwards grow into an assurednesse thereof, this issueth from the inward operation of Gods Spirit; the gift whereof is faith: and that faith being a knowledge not of science but of beleefe; which searcheth not by discourse the particular necessity of the veritie of the things which are delivered, but relyeth in generall upon the approved wisdom, truth and vertue of him that doth deliver them: Surely whosoever will needs have necessarie prooffe of the severall articles of his Religion doth but wittily deceive himselfe; and by overcurious endeavours to change his Faith into science, but lose that which hee seekes to perfect. If then without faith no possibilitie of salvation, surely needs must this be the high way to perdition; Now seeing that Christianitie is a doctrine of faith, a doctrine whereof all men even children are capable, as be-
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ing to be received in grosse, and to be
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 tue whereof is in the humilitie of un-
 derstanding, and the merit in the readi-
 nesse of obedience to embrace it, (for
 these have beere alwayes the true ho-
 nours of faith,) and seeing the outward
 proofes thereof are no other than pro-
 bable, and of all probable proofes the
 Churches testimonie is most probable:
 What madnesse for any man to trig
 out his soule and to waste away his spi-
 rits in tracing out all the thorny paths
 of the Controversies of these dayes,
 wherein to erre is a thing no lesse ea-
 sie than dangerous, what through for-
 gerie abusing him, what through so-
 phistrie beguiling him, what through
 passion, partialitie, and private interest
 transporting him; and not rather to be-
 take himselfe to the high path of truth,
 whereunto God and Nature, reason and
 experience, doe all give witnesse, and
 that is, to associate himselfe unto that
 Church, whereunto the custodie of this
 Heavenly and Supernaturall truth,
 hath beene from heaven it selfe com-
 mitted; So that two things onely are to
 be performed in this case: to weigh di-

secretly which is the true Church ; and that being found, to receive faithfully and obediently without doubt or discussion whatsoever it delivereth.

Now concerning the first point, some doubt might bee made if there were any Church Christian in the world to be showne, which had continued from Christs time downe to this age without change or interruption, theirs onely excepted.

But if all other have had either their end and decay long since, or their beginning but of late ; If theirs being founded by the Prince of the Apostles with promise to him by Christ, that Hell-gates should not prevaile against it, but that himselfe would bee assisting to it till the consummation of the world, have continued on now to the end of sixteene hundred yeares with an honourable and certaine line of neere two hundred and forty Popes all successours of Saint *Peter*, both Tyrants and Traytors, both Pagans and Hereticks, in vaine wresting, raging, barking, and undermining ; if all the lawfull generall Councils that ever were in the world, being the venerable Senates

nates of Gods Officers, and Ministers,
 have from time to time approved, o-
 beyed and honoured it, if God have so
 miraculously blessed it from above, as
 that so many sage Doctors should en-
 rich it with their writings, such armies
 yea millions of Saints with their ho-
 lineffe, or Martyrs with their blood, of
 Virgins with their puritie should san-
 ctifie and embellish it; if their Church
 have been a ruine alwayes to them that
 opposed against her; a stay, repose and
 advancement to all her followers; if
 even at this day in such difficulties of
 unjust rebellions and unnaturall revolts
 of her nearest children, yet shee stret-
 ches out her armes to the utmost cor-
 ners of the world, newly embracing
 whole Nations into her bosome; if last-
 ly in all other opposite Churches
 wheresoever, there bee nothing to bee
 found but inward dissention and con-
 trariety, but change of opinions, uncer-
 tenty of resolutions, with robbing of
 Churches, rebelling against Governors,
 confusion of orders, nothing to be atten-
 ded but mischief, subversion & destru-
 ction (w^{ch} they have deserved and shall
 assuredly have:) whereas contrariwise in
 their

instructing youth : is thought of such moment by men of wisdom and judgement, being taught so by very experience and tryall thereof; that the planting of a good Colledge of Iesuits in any place is esteemed the onely sure way to replant that Religion, and in time to eate out the contrarie. This course hold they in all *Germanie*, in *Saxoy*, and other places : and the excluding it from *France* is infinitely regretted, and that which makes them uncertaine what will become of that Kingdome.

A third course that much advantaged the Protestants proceedings, was their **Offers of disputation** to their adversaries in all places; their iterated and importuned suits for publicke audience and judgement : a thing which greatly assured the multitude of their soundnesse, whom they saw so confident in abiding the hazard of tryall, being that whereof the want is the onely prejudice of truth, and the plentie the onely discoverie and ruine of falsehood; they standing in like termes as a substantiall just man and a facing shifter, whereof the ones credit is greatest there where

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he is best knowne, and the others where he is least. And by reason that the Romanists were not so cunning then in the questions, nor so ready in their evasions and distinctions as they are now growne: the effect of these disputations whether received or refused, was in most places such as to draw with them an immediate alteration of Religion.

Hereunto may be added those admirable paines which those first Reformers undertooke and performed, in translating the Scriptures forthwith into all languages, in illustrating all parts thereof with ample comments, in addressing Institutions of Christian Religion, in deducing large histories of the Church from the foundation to their present times, in furnishing all common places of Divinitie with abundance of matter, in exact discussing of all controverted questions, and lastly in speedy reply to all contrary writings: the greatest part of these labours tending to the justifying of their owne doctrine, and to the discoverie of the Corruption and rottennesse of the other; that they might overbeare those
with

with the streames of the evidence of reason, by the strength of whose power they complained to be over-borne. There is not scarce any one of these kindes of writings (save the translating of the Bible into vulgar languages,) wherein the Romanists have not already, or are not like very shortly, either to equall or to exceede their adversaries : in multitude of workes, as being more of them that apply those studies, in diligence, as having much more opportunities of helpes, and leysure; in exactnesse, as comming after them and reaping the fruits of their travailes; though in truth, they come short; and in ingenuity; being truths companion. But as for the Controversies themselves, the maine matter of all other, therein their industry is at this day incomparable : having so altered the tenures of them, refined the states, subtilized the distinctions, sharpened their owne proofes, devised certaine and resolved on either answers or evasions for all their adversaries arguments, allegations and replyes; (yea they have differences to divert their strongest oppositions, interpretations to elude the plainest

nest texts in the world, circumstances and considerations to enforce their owne sceliest conjectures, yea reasons to put life into their deadeſt abſudities; as in particular, a very faire caſe in Schoole learning and proportions, to juſtifie their Popes graunts of many ſcore thouſand yeares pardon;) that in affiance of this furniture, and of their promptneſſe of ſpeech and wit, which by continual exerciſe they aſpire to perfect, they dare enter into combate even with the beſt of their oppugners, & will not doubt but either to entangle him ſo in the ſnares of their owne quirks, or at leaſt wiſe ſo to avoyd and put off his blowes with the manifold wards of their multiplied diſtinctions, that an ordinary auditor ſhall never conceive them to be vanquiſhed; and a favourable ſhall report them vanquiſhers.

Whereupon they now to be quit with their adverſaries, and by the very ſame Art to draw away the multitude, cry mainly in all places for tryall by diſputations. This *Campion* the Jeſuite did many yeares ſince with us: this as I paſſed through *Zurick* did the Cardinall *Andrea* of Conſtance and his Jeſuites

Jesuits with their Ministers, being by
 auncient right within his diocesse. Not
 long before, the same was done at *Ge-
 neva*, and very lately the Capuchins
 renewed the challenge. In which
 parts I observed this discrete valour
 on both sides; that as the Romanists of-
 fer to dispute in the adversaries owne
 Citties, which they know their Magi-
 strates will never accord, so the Mini-
 sters in supply thereof, offer to goe to
 them to their Cities, and that now is as
 much disliked on th' other part; each
 side being content that the fire should
 be kindled rather in his enemies house
 than in his owne. Yea there are not
 wanting some temperers among them,
 that have beene talking a long while
 (whether out of their owne dreames,
 or out of the desires of some greater
 persons, which I halfe conjecture,) of
 a **Generall** **solemne Conference** to be
 sought and procured of the choyse and
 chiefe every way of both the sides;
 under pretence of drawing matters to
 some tollerable composition; but in
 truth, as I conceive, rather to over-
 beare and disgrace the contrary cause,
 with their variety of engins, and
 strength

strength of wit to wield them at all assaies at pleasure, than upon sincerity of affections, or probability of any unitie or peace to ensue. So great is their hope of having cure by that very weapon from whence heretofore they have had their wounds.

The fourth way that mightily afflicted the Papacie, and consequently advanced the Reformation in her proceedings; was a course in my opinion surely more excusable where it cannot, than commendable, where it can be spared: and that is the **Discovery** of the private blotts of an enemy, farther than the question in hand constraineth. **Howsoever**, the Protestants, at leastwise sundry of them, by example of those ancient renowned Oratours, ripped up to the quicke the lives of their adversaries in their particular actions, especially of the Popes and of their Prelates, as also of their Votaries of all sorts and sexes.

Wherein the store of matter was so huge; the quality of it so enormous, loathsome and ugly, matchable in all kind of villany to the veriest monsters of the Heathen; the persons defiled
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with it of so eminent place in the fleeing and upholding of their Church, and lastly the truth thereof so undoubted and certaine, being drawne from the times past out of their owne stories and authors Printed and approved among themselves to be true, for that present, being of things done ordinarily for the most part and openly in the sight of all men at *Rome*, and in *Italy*, (even as they continue perhaps not much better in many things at this very day;) that the publishing and presenting it to the prepared mindes of the world, besides an extreame horror and detestation which it brought, did work in them this perswasion also; that it could not be but Hell-gates had prevailed against that Sea, whose Governours, whose Prælates, whose Priests, whose Virgins, had lived most of them so long time in the very jawes of the Prince of Hell; neither that it was probable they had beene carefull in preserving the doctrine of Christianity, who had beene so carelesse of all parts of Christian life and honesty. And as in their lives so in their writings also of doctrine and devotion, and in their actions

ons concerning them: their deifying of
 the Pope with most impious flattery;
 their abusing of the Scriptures with all
 irreverence and prophanity; their jug-
 ling in their Images to make them
 weepe, sweate, and bleed, to raise in
 the people a devotion towards them of
 Heathenish Idolatry; their forging
 of miracles in exorcismes, in cures, in
 apparition of soules, for their Lucre and
 advantage; their graunting of pardons
 to some Prayers before Images for XXX
 thousand long yeares; their pardon for
 sinnes to come before they be commit-
 ted; their shamelesse and ridiculous
 tales of our Saviour and their Saints,
 making marriages here upon earth be-
 tweene him and some of their women-
 Saints, with infinite childish vanity
 and sottish absurdity, as to their ad-
 versaries it seemed; (though them-
 selves I must confesse conceive other-
 wise of them, some of their graver Do-
 ctors both preaching them still in Pul-
 pit, and publishing them newly in am-
 ple and elaborate histories;) their pro-
 mising to the use of certaine devotions
 to our Lady, to have a sight of her
 sometime before their dying-dayes;
 adding

adding to this and much more their falsifying and forgery in all matters of antiquity, thrusting in, cutting out, suppressing true, suborning feyned writings, as their turnes did require: all which though being in this sort unto them: they had either their allegations of good intents to defend; or at leastwise their commiserations of humane infirmity to excuse them; yet were they not so washed away from the mindes of the people, who could not conceive this house to have beene guided by the Spirit of God, wherein thy saw so many foule spirits of Pride & Hypocrisie, of lying and deceiving, to have borne so great office so long and without controllment. These things being perceived by the favorites of the Papacy to have made so deepe-impression in the hearts of all men, and to have greatly prejudiced them in their more plausible allegations, mens hearts being already taken up and fraught with detesting them; they have cast about for revenge and redresse in the same kinde; not as the plaine blunt Protestant, who finding all his matter made ready to his hands, bestowed no other cost but
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the collecting and setting it in some order together; but like a supernaturall Artisan, who in the sublimity of his refined and refining wit, disdaines to bring onely meere Art to his worke, unlesse he make also in some sort the very matter it selfe; so these men in blacking the lives and actions of the Reformers, have partly devised matter of so notorious untruth, that in the better sort of their owne writers it happens to be checked; partly suborned other Postmen to compose their Legends, that afterwards they might cite them in prooffe to the world as approved authors and histories; as is evident in the lives of *Calvin* and *Beza*, written by their sworne enemy *Bolsacke*, the twice banished and thrice renegade Fryer and Physitian, for those names his often changes and hardchances have given him.

This man being requested by their side to write thus, is now in all their writings alleaged as classicall and Canonickall. But in this kinde surely he thinkes the conditions of these parties are too to unequal. For the Protestant whatsoever he say either in im-
peaching

peaching his adversary, or clearing his owne actions, unlesse he can directly proove it out of the adversaries owne writings, it is with them as nothing, and no better than are *Testes domestici* in the Law: whereas the Romanist, whatsoever he slanderously surmiseth, unlesse the other party be able by direct prooffe to disprove it, (which being to justifie the negative is alwayes very difficult, and for the most part impossible;) he triumphs as in a matter of truth not to be gaine-sayd; and howsoever makes his accompt, that in these kindes of blowes, even where the wound is cured, the skarre lightly continueth. At this present they give out that they have a booke in hand of the lives of the Ministers of *England*: amongst whom it were to be wished, that some who by their examples in dissolutenesse and corruption have given occasion of offence against the Order it selfe, might by their exemplary punishment withall expiate the reproach.

Though at these mens hands, who in disgrace of our Prelates have cited *Marprelate* in their bookes for a grave

Author

Author and witnesse, and others of like and lesse indifferency and honesty; the innocent and culpable are to expect perhaps like measure. Then for the writings and doctrine of the Protestants, the bookes of some of our own Country-men besides many other are famous; who have taken a toyle, how meritorious God knowes, surely very laborious, out of infinite huge volumes; which that part hath written, to picke out whatsoever, especially severed from the rest, may seeme to be either absurdly, or falsly, or fondly, or scandalously, or dishonestly; or passionately, or sluttishly; conceived or written; for even in that kind having the advantage of the homely phrase of our Country, and namely in those times, they have not spared: and these with their crossings and contradictings one of another set cunningly together, they present to the view of the world; and demand whether it be likely that these men should have beene chosen extraordinarily by God to be the Reformers of the Church, and restorers of his truth, who besides their vicious lives and hatefull conditions, in their more

sober thoughts and verry doctrine it selfe, were possessed with so phantasticall, so wilde, so contrary, so furious, so maledicent, and so slovenly spirits. Wherein as they doe in some sort imitate their adversaries; so yet with this difference, that the one hath objected that, which either as being the approved doctrine of their Church was with publicke authority delivered unto the people; or else which was so usuall amongst their Canonists and Clergie; as might plead uncontrolled custome to shew it lawfull. Whereas the other part finding belike small store of that nature, have runne for supply to every particular mans writings: wherein in so huge a multitude of authors and workes as in this over-rancke age mens fingers over itching have produced; it had beene surely a great Miracle, if they should not have found matter enough; either worthy to be blamed or easie to be depraved in their enemies writings; one of the most renowned sages and Fathers of the auncient, having found so much to condemne and retract in his owne. And if the Protestants should list to requite them in
that

that kinde, they might perhaps finde
 stufte enough, I wil not say as one doth,
 to load an Argosie; but to over-lade any
 mans wit in the world to reply to.
 But verily these courses are base and
 beggerly, even when singlenesse of
 mind and truth doth concurre with
 them, and farre unworthy of an ingenu-
 ous & noble spirit, which soareth up to
 the highest and purest paths of verity,
 disdaining to stand raking in these
 puddles of obscenity: unworthy of
 that charitable and vertuous minde,
 which striveth by doing good to all to
 attaine the high honour of being an
 imitator of God; which is sorry for
 those very thoughts that infect his ene-
 my, and discloseth them no farther
 than is necessary either for defence of
 impugned truth, or for warning unto
 the world to avoyd the contagion of
 the disease or seducement by the dan-
 gerously and unapparently diseased.
 But if to this basenesse of discoveries
 other injustice be also added; if malice
 preferre them, if sleight encrease them,
 if falshood and slander taint them: then
 doe they not onely abase men from the
 dignity of their nature, but even asso-

ciate them with the foule enemy and
 calumniator thereof, whose name is
 the slanderous accuser of his brethren.
 I suppose there was never man so pa-
 tient in the world, (that patterne of all
 perfection our blessed Saviour excep-
 ted, but if a man should heape together
 all the cholericke speeches, all the way-
 ward actions, that ever escaped from
 him in his life, and present them in one
 view all continue together, (as is the
 fashion of some men;) it would re-
 present him for a furious and raving
 bedlam; whom displaying all his life in
 the same tenor it was led, the whole
 world might well admire for his cour-
 tesie, staidnesse, moderation and mag-
 nanimity. They that observe nothing in
 wise men but their oversights and fol-
 lies, nothing in men of vertue but their
 faults and imperfections, from which
 neither the wisest nor the perfectest
 have beene free: what doe they but
 propose them as matter of scorn and
 abhorring, whom God having endued
 with principall graces hath marked out
 for very patternes of honour to imitate.
 Yea this age hath brought out those
 curst and thrice accursed wits who by
 culling

culling out the errors and shewes of errors, by formalizing the contrarieties; mis-interpreting the ambiguity, intangling more the obscurities, which in the most renowned authors for humane wisdom that were ever in the world their envious and malicious fine braines could search; (imitating him therein who by his labours of the very same nature, though with lesse and no ground at all, against the sacred Bible, purchased the infamous name of the enemy of Christianity,) have done that hurt unto the studies of learning, which nothing but utter extinguishing of their unlearned workes can expiate. But of this matter sufficient.

The last meanes I will here speake of that were used in setting forward the Reformation of Religion, was the diligent compiling of the *Histories* of those times and actions, and especially the *Martyrologies* of such as rendered by their deaths a testimony to that truth which was persecuted in them. These memories and stories presenting generally to the world, the singleness and innocency of the one part, the integrity of their lives, the

simplicity of their devises, the zeale of
 their desires, their constancies in temp-
 tations, their tollerancie in torments,
 their magnanimious & coelestiall inspi-
 red courage and comfort in their very
 agonies and deaths, yeelding their bo-
 dies with all patience to the furious
 flames, and their soules with all joy
 into the hands of him that made them:
 On the other side representing a ser-
 pentine generation, wholly made of
 fraud, of pollices and practises, men
 lovers of the world, and haters of truth
 and godlinesse; fighters against the
 light, protectors of darkenesse; perse-
 cutors of marriage, and patrons of bro-
 thels, abrogators and dispensers against
 the Lawes of God, but tyrannous im-
 portuners and Exacters of their owne;
 men false in their promises, treache-
 rous in their pretences, barbarous
 in their executions, breathing no-
 thing but cruelty, but fire and sword,
 against men that had not offended them
 save in their desire to amend them,
 which could not endure; (and much of
 this set out in sundry places with pi-
 ctures also, to imprint thereby a more
 lively sence of commiseration of the
 one

one part, and detestation of the other,) did breed in mens mindes a very strong concept, that on the one side truth and innocence was persecuted, on the other side violence and deceit did persecute; that the one part contrary to all humane probability, being nourished with the onely dew of divine benediction, did flourish in the flames; and like Camamill, spread abroad by being trod under foote, the other notwithstanding all humane and internall succours and devises, yet being cursed from above, did fade and would come to ruine. The Papacy being netled extreemely by these proceedings, hath resolved first to give over the kindling any more of those infortunate fires, (save in places secure to keepe that law in usage,) the ashes of which they have perceived to have beene the seede of their adversaries: but rather by secret makings of men away in their Inquisitions (for which purpose as some of their owne friends in *Italy* have reported, whether truely or falsely I am not able to affirme,) they have their trap doores or pit-fals in darke melancholy chambers or such other devises perhaps, and

chiefely by generall massacres to extinguish them. Then to affront them in the same kinde of Martyrologies and Histories, they have first caused sundry new Fryerly stories to bee written also in their favour: making in them a representation of authority and justice proceeding by politicke execution of law in the necessary defence of Gods Church and Priests, and of Catholike states and Princes, against a company of base Rebels and vow-breaking Friers, of Church-robbing Politicians and Church razing Souldjers; of infected and infecting both Schismatickes and Heretickes, innovators of orders, underminers of government, troublers of states, overturners of Christendome: against whom if they have not hitherto sufficiently prevailed, it is to be attributed onely to the force of Popular fury, and not to any strength and goodnesse of their cause, much lesse to any Cœlestiall and divine protection. Next for Martyrologies, they have *England* for their field to triumph in: the proceedings wherein against their latter Priests and complices they aggravate
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to the height of *Neroes* and *Diocletians* persecutions, and the sufferers of their side, in merits of cause, in extremity of torments, and inconstancy and patience, to the renowned Martyrs of that heroicall Church-age. Whereof besides sundry other treatises and pamphlets, they have published a great volume lately to the world in *Italian*, compiled with great industry, approved by authority, (yea some of their bookes or passages illustrated also with pictures :) in summe, wanting nothing save onely truth and sincerity.

An easie thing it is without growing to the extreame impudency of palpable lying, by leaving out the bad on the one side, and the good on the other; by enforcing and flourishing all circumstances and accidents which are in our favour, and by elevating and disgracing of all the contrary; by sprinkling the termes of Honour wholly on the one part, of hatred and ignominy on the other; to make the tale turne which way shall please the teller. But those that are

of Histories should know, that there is a difference between their profession and the practise of advocates, pleading contrary at a barre, where the wisdom of the Judge picketh the truth out of both sides, which is entire perhaps in neither. And verily in this kind both the Protestants and Papists seeme generally in the greatest part of their stories, both too blame, though both not equally, having by their passionate reports much wronged the truth, abused this present age, and præjudiced posterity: in so much that the onely remedy now seeming to remaine, is to read indifferently the stories on both parts, to compt them as advocates, and to play the Judge betweene them. But partiality seemes to have beene the chiefe fault of the Protestant, love and dislike sometime dazeling his eyes, and drawing him from an Historiographers into an Orators profession: though some of them have carried themselves therein with comendable sincerity; evē as some also of the other part have discharged themselves nobly. But surely the Priests and Friers which have medled in that kind have strangely behaved themselves,
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and disclosed how small reckoning they make of truth, in any thing; their devising, their forging, their facing, their peeing, their adding, their pairing, having brought not onely their modesty, but their wits also in question, whether they forgot not what it was which they undertooke to write; a worke of story, or of poetry rather, which Arts though like, yet ought they to know are different.

And for these Martyrologies, to speake of *England* as they doe, (let the truth of Religion lye indifferent on whether side;) unlesse difference be made betweene men who suffer for their Conscience onely, their very adversaries having no other crime to object against them; and those who either in their owne particular persons, or at leastwise in their directors whom they have chosen to follow, and vowed to obey; are convinced to have attempted against the Prince and State, and to have practised the alteration and ruine of both; if no difference be to be made betweene those mens sufferings; let all be like, let the persecuting of sheepe and hunting of wolves be one. But enough

enough and too much perhaps of these comparisons and imitations.

I will adde onely hereto their policy of *Newes*, for some kinde of resemblance it hath with the former. I must confesse it could not settle in my conceipt of a long time, that men of their wisdome, so well furnished with better meanes, should descend to that base and vaine devise of inventing and spreading of false *Newes* in their favour; being an odious kinde of abusing the world, and such also as in the end comming to bee checked with the truth redounds to the deepe disgrace and discredit of the Authours; being accounted no other than the tricke of a bankrupt.

Howbeit finding by expēience that this, frequent among them in other places, at Rome above all other was a most ordinary practise; from whence during the time of my abode in *Italy*, besides other lesse memorable, there came first solemne *Newes*, that the Patriarke of *Alexandria* with all the Greeke Church of *Africa* had by their Ambassadours submitted & reconciled themselves to the Pope, and received
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from his Holinesse absolution and benediction; there being no such matter as I learned afterward of a Greeke Bishop, who hath particular acquaintance and intelligence with that Patriarke: Another time that the King of *Scots* amongst many acts worthy of a Christian Prince, had chased away the Ministers, yea and executed two of them, confiscating their goods, and bestowing them upon the Catholikes: which newes was soone after recalled from the same place: Not long after, that *Beza* the Arch-hereticke, *Calvins* successour, drawing towards his death, had in full Senate at *Geneva* recanted his Religion, exhorting them if they had care to save their soules, to seeke reconciliation with the Catholicke-Church, and to send for the Iesuites to instruct them; whereupon both himselfe by speciall order from the Pope was absolved by the Bishop of *Geneva*, ere he dyed; and the Citty had sent to *Rome* an Ambassage of submission: a beginning of which newes it was my chance to heare, (as being whispered among the Iesuites,) two monethes ere it brake out; but when
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it was once advertised so solemnly from *Rome*, it ranne over all Christendome, and in *Italy* was so verily beleev-
 ed to be true, that there were as is
 sayd, who rode on very purpose to see
 those Ambassadors of *Geneva*, yet in-
 visible: and to make up the full mea-
 sure of that noble policy, I being after-
 wards at Lyons, and understanding
 that the Poste of *Rome*, there then pas-
 sing for *Spaine*, gave confidently out
 that he left the Queene of *Englands*
 Ambassadors at *Rome* making great
 instance for agreement and amity with
 his holinesse, and to have her re-cathol-
 ized and absolved; (newes as to me
 then seemed, cut out purposely for
Spaine, and to consoleate their favour-
 ers and afflicted adherents;) Finding
 also by the observation and judgement
 of some wise men, that the Iesuities are
 the Masters of that worthy Mint, and
 that all these Chymicall Coynes are of
 their stamp: yea and that their glori-
 ous newes of the miraculous proceed-
 ings of the Fathers of their Society in
 converting the *Indies* are not thought
 much truer: And lastly, perceiving
 that the doctrine of all that side in
 their

their cases of Conscience, making it lawfull for them to equivocate with their adversaries in their answeres, though given upon their oathes, whensoever their lives or liberties are touched; yet the Iesuites are noted by some of their owne friends, to be too hardy equivocators, and their equivocations too hard: (whereof they give example, of a Iesuite who instructed a maid-servant in *England*; that if she were examined whether she knew of any Priest resorting to her Masters house, she should sweare if she were put to it, that she knew not of any; which she might doe lawfully with this secret intent, that she knew not of any, viz. with purpose to disclose them; though other defend this as a point of allowable wisdom.

All these things considered, it hath made me to mitigate my former imagination, and to deeme it not impossible, that this over-politicke and too wise Order may reach a note higher than our grosse conceits, who thinke honesty the best policy, and truth the onely durable armor of prooffe; and may finde by their refined observations of

of experience, that newes make their impression upon their first reporting, and that then if they be good, they greatly raise up the spirits, and confirme the minds, especially of the vulgar, who easily beleeeve all that their betters tell them, that after ward when they happen to be controlled, mens spirits being cold are not so sensible as before; and either little regard it, or impute it to common error and uncertainty of things; yea and that the good newes commeth to many mens eares, who never heare of the checke it hath. And at leastwise it may serve their turne for some present exploit, as Merchants doe by their newes, (whether imitators or imitated of these men I know not,) who finding some difficulty in accommodating their affaires, have in use to forge letters or otherwise to raise bruits either of some prosperous successe in their Princes actions, (as our men they say at *Constantinople*,) or of some great alteration in some kinde of merchandise, (as certaine not long since have done at *Paris*,) which may serve for that present instant to expedite

dite their businesse.

Yet surely mee thinkes these learned Fathers should consider, that though lying bee held for a necessary fault in Merchants, (if any fault bee necessary which for my part I hold not:) yet can it not be admitted an allowable pollicy for Divines, being the off-spring of that Arch-enemy of the Deity and Divinity. And as if a dead Flye doth vitiate a whole box of sweete oyntment; so a little folly may blemish greatly a very wise man, and some falsehood discredit withall the delivery of much truth: then verily will I bee bold to crave leave at their hands, if admiring them in the rest of their super-subtill inventions, I arrange this among the poore pollicies of the Hospitall of the Desperati.

Now these being the weapons wherewith they fight against their adversaries, they whetten them by framing an ~~Utter Breach~~ or separation in all religious duties between their party and their opposites, not onely in such points as wherein they dissent, (which

is the part of all men that list not to wound their owne consciences:) neither yet of all Ecclesiasticall duties alone; (which sundry other Churches ancient and moderne have done and still doe, as thinking that the good things which Heretickes retaine, are vitiated by those bad wherewith either their faiths or functions are stayned (though perhaps there be a dramme more of zeale than Charity in the ingredients of that Canon, unlesse the Heresie be capitall, and directly opposite to the Glory of God or honour of our Saviour;) but the Church of *Rome* at this day in their more usuall practise hath so strained that string, as to stretch it out even to all divine duties whatsoever though not Ecclesiasticall, but performed by private persons and in severall as occasion serves, neither to such onely as the Faith hath reveiled unto us Christians; but even those which the light of Nature hath taught all men in the world, yea Pagans and Barbarians, as yeelding glory to God, imploring his ayd and favour, rendring him thanks for his benefits; in none of which actions doe they willingly joync

joyne with the Protestants; being so though not publickely and universally commanded by the soveraigne Lord and Law of their Church, yet counselled (as the effect doth shew) in private by their particular instructors, directors, and Confessours. If a Protestant begin to settle himselfe to pray with that prayer which the lips of our Saviour have sanctified and taught, it is now so polluted by passing through his lips, that a Romane Catholike will hardly stay in the roome. If he use that voyce which all the creatures of God in their severall languages doe dayly sound forth, and say **God be praised, or Gloꝛie to the highest.** the Romanist alone is silent, and will not joyne his assent. If at meate he yeeld thanks unto God for his blessings, be it but with *Deo gratias*, which was ever in Saint *Augustines* mouth; though this chase not the Catholike away from his dinner (which were to his losse,) neither make they it simply unlawfull to adde his *Amen*; yet commonly and more willingly he doth forbear it, where he may securely doe so without farther offence.

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On the contrary side a Romane-Catholike will not easily say Grace though it bee at his owne table, when a Protestant is present; thinking better to leave God unserved, than that a Protestant joyne in serving him. Though the custome of giving God thanks at meales is generally among those Catholikes growne cleane out of use both in *France* and *Italy* for ought I could see; as not knowing that a Popes pardon is gained by the use of Grace Cnps.

In summē, they are more averse to joyne with the Protestant in doing honour to God, than with the very bruite-beasts; if beasts by proper speech could sound forth Gods praise, as the Legends of their Saints in their favour do fancy. Wherein how religious they have proceeded for the amplifying and advancing of Gods Service, that God doth know: how charitably towards their neighbours, that themselves doe know: how politickely for the strengthening of their owne party among their enemies, that the world may know by these few considerations.

First by this course, they keepe their
lay-

lay-followers in a perpetuall darke ignorance of the Protestants faith and Religion; having made it an high degree of deadly sinne, either to reade their books, or to heare their Sermons, or to be present at their service, or almost any way to communicate with them in Religious duties whatsoever. Whereby whatsoever their lay-multitude conceiveth of the Reformed Religion or of the points of doctrine which therein are taught, is that onely which the enemies thereof doe tell them: who report it according to the distast of their owne stomackes and as may represent it in most odious and hideous forme to the hearers: so that now no more marueile (which experience doth teach) that seldome or never a lay-Roman-Catholicke can be found that conceiveth rightly of any almost of the Protestants positions: sith seldome or never was Romane-Priest yet to bee shewen, that hath not falsified and depraved them utterly in reporting them. Whereas if those lay-Catholikes should once open their eares to know the Protestants opinions from themselves that hold them, (which was the use of the old

old world in their ingenuous simplicitie and singlenesse of proceeding: they would not be found either so absurd perhaps, but that a reasonable; or so wicked, but that a religious mind might embrace them.

Then secondly, by this meanes they doe knit their owne faction more fast together, and unite them more firmly to the head thereof the Pope; sith no service of God but in his communion, and with him no conjunction without utter separation and estranging from his enemies. Whereas if his party should but joyne with the Protestants in such services of God as are allowed by both; this concurring with them in some actions, might abate that utter dislike which they have now of their whole way: yea & haply taking a liking of them in some things they might be drawne still on by degrees to other, and so finally slip away, or grow cold in their first affections. For factions as by disparitie of mindes they are raised, so by strangenesse they are continued and grow immortall: whereas contrariwise they are asslaked and made calme by entercourse, by parly they are reconciled

conciled, by familiaritie they are exting-
 guished. A memorable example of the
 vertue of this policy, our owne Coun-
 try in these latter times hath yeelded :
 where in the first Reformation under
 King *Edward*, the Prelates and Clergie
 having before under King *Henry* dis-
 carded the Pope, did easily joyne with
 the Protestants, though not in their
 opinions, yet in the publike service of
 God in the Churches, being indiffe-
 rently composed and offensive to nei-
 ther part. And but that the Pope soone
 after upon extraordinary cause was re-
 stored to his former authority by
 Queene *Mary* ; that faction had in
 likelihood beene long since ended.
 But after that the Pope was once a-
 gaine admitted, and had liberty to tem-
 per with his party at pleasure, in the se-
 cond Reformation, by her Majestie,
 not a Bishop of his could be perswaded
 to come to our Churches, but choosing
 rather losse of living, & the greatest part
 also imprisonment, they laid thereby the
 foundation of that faction of Recusants,
 which hath since bin continued by their
 followers unto this day, notwithstan-
 ding our Service be lesse offensive to
 them

them than in King *Edwards* time, and in no part opposite to any point of their beleefe. But so hath it seemed good to their politicke Governours, by this utter breach and alienation to preserve and perpetuate the remaines of their party; and that in the midst of their much more potent adversaries, though armed with Lawes; quickned with suspicions, yea and exasperated by their often dangerous practises against them. Now in that they proceede also yet one step farther, and not onely inhibite their partie the reading of Protestant bookes, and repaire to their Churches, but discouncell also all joyning with them in any service of God, by whomsoever and how lawfull sort soever performed: thereby doe they engender in them (according to their desire) an extreame hatred and bitter detestation of their opposites. For if the Protestants by reason of their enmitie with the Pope and swerving from his way, doe stand in rearmes of so deepe disfavour with God, that their Prayer it selfe doth turne into sinne; that their humble thanksgivings are abominable presumptions; to joyne with them in pray-

praising the Creator of the world, is no better than disservice to his Majesty ; then surely woe worth the houre wherein they were borne, and blessed be that hand which shall worke their bane and ruine ; then to stay or doubt, but what the Pope directeth, that boldly to be executed against the enemies of God. And this have they set up as a Crowne and accomplishment to the rest of their practises, against their adversaries. For now is their faction not onely kept on foote and continually maintained without decay : but inflamed also with such hatred of their enemies, that they are ready to any violence that opportunitie can advise.

For as diversitie, of judgements doth grow into dislikes, and dislikes by opposition doe issue into factions : so hatred in factions doth breake out into seditions, and attendeth onely advantage to use force against those they hate. Whereas on the contrary side, the Protestant being not armed nor quickned up with such stings of hatred as his adversaries, is more cold and carelesse in his opposite desires, and ex-

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ceedingly,

exceedingly inferiour in all strong attempts and practises. But certainly howsoever in this craftie kinde of policies, which hath too much bewitched the wits of this age; and doth too much tyrannize over that ancient true wisdomē wherewith the world in fore-times was more happily governed; these courses may seeme verie fine and effectuall for the atchieving of that end whereto they are framed: yet I suppose it would prove very hard to be shownē, how they can stand with the principles and rules of that Religion, whose roote is Truth; whose branches are Charitie; whose fruits are good deedēs; extending and even offering themselves with cheerefulness unto all men, to the encouraging of friends, and reclaiming of enemies, to the mending of the worse, and accomplishing of the better. For if a magnanimous and noble minde in the high vertuousnesse thereof doe carry it selfe in all actions with such moderation and measure, as that it neither hate his enemy so much in regard of his wickednesse, but that it love whatsoever in him hath resemblance of vertue; neither

neither yet feare him so much for his mischievous desires, as to rage and grow fierce upon him in his weaknesse; but contenteth it selfe so farre forth onely to repress him, as may disable him thence-forward from doing hurt unto others: how much more may it seeme reasonable, that the heavenly affection of a Christian, rejoyce for whatsoever goodnes appears in any man, as finding there some lineaments of his Creatours Image, detest nothing but impietie and wickednesse, the worlds dishonour; and lastly in the true and serious worshipping of God, doe joyne when occasion offers with whatsoever of his creatures, with united affections to cheare up his service, where scandall by shew of approving that which is evill in them doth nothinder? But this world in the basenes of his mettall, now the last and worst, and in the weakenesse of his old and decaied yeares, laying the ground of all his policie in feare and jealousie, issuing from a certain conscioufnes of his own worthlesnes and want of vertue holdeth those courses for the best, which worke with the greatest and most secret ad-

vantage against such as either are, or in time may become concurrents or enemies; letting passe with some termes of formall commendation those ancient more noble wayes, which being derived from the high Governor of both the Worlds, and having their ground on the unmoveable principles of true wisdom and vertue, must needs be of greater force, both for the upholding of those that hold them, and for the effecting of all their worthy and honourable desires, were there a firme minde to pursue them, and a strong arme to wield them; both which to this weake world are wanting. But of these matters sufficient.

It is now time that I come to the view of those meanes which are used by the Papacie for the excluding of all access and sound of the Religion, in those places where their power remaineth yet unbridged. Wherein as in other like cases before, I will lightly passe over that which is apparent to all eyes: and that is what service their Inquisition doth therein: being in truth the principle and most forcible engine in accomplishing that worke; and such

as wheresoever it and the Counsell of Trent can be thoroughly planted and established, as in *Spaine* and all *Italy* now save onely some part, perhaps of the Kingdome of *Naples*, where the tyrannie of *Spaine* may be inquisition sufficient, (as the Inquisition of *Spaine* is also of the two the crueller;) doth rid them of feare, and their adversaries of hope, of letting in the reformation; unlesse perhaps in some universall deluge of warre, when the execution of Lawes and such searches shall be forced to cease. For this Inquisition, as a soveraigne preservative, and defective of no vertue save Justice and Mercie, being committed lightly to the most zealous, industrious, and religious Friers that can be found in all places, who leave no one rule thereof unpractised; taking hold of men for the least suspicion of Heresie or of affinitie or connivence with Heresie that may be, as the bare reproving sometimes the lives of their Clergie, or the having of any Booke or Edition prohibited (though yet with some regard of the nature and qualitie of persons, seeing many a man makes those actions suspicious,